Rev. Anton M. Jaschke

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THIRTY-SIXTH VOLUME.

THE WORKS AND WORDS OF OUR SAVIOUR.

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THE WORKS AND WORDS OF OUR SAVIOUR

GATHERED FROM THE FOUR GOSPELS

BY

HENRY JAMES COLERIDGE

OF THE SOCIETY OF JESUS

WITHDRAWN

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A NEW EDITION.

LONDON: BURNS AND OATES, LIMITED.
NEW YORK, CINCINNATI, CHICAGO: BENZIGER BROTHERS.

1897.

И.МАЯПНТІИ

PREFACE.

THE present work is mainly a republication of the greater part of the work published by the writer some years ago, under the title of "The Life of our Life." It has often been suggested that it would be of use, if the two separate parts of which that work consisted, that is, the Harmony of the Gospels, and the chapters of narrative and explanation, could be obtained separately. In the present work this object has been so far accomplished that the Harmony, as such, has been omitted, and the rest of the work comprised in a single volume. I have, however, thought it best not to make this work consist simply of the chapters of narrative and explanation which, in the larger work, are interposed between the several sections of the Harmony of the Gospels. In the first place, I have inserted into the text of the narrative a considerable number of passages from the Evangelists, in order that the principal events of the Life of our Lord may be within reach of the reader in the words of Scripture itself. In the second place, I have inserted between the chapters of the narrative, which, as in the former

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work, is divided into portions, according to the salient divisions of the history itself, a succession of chapters containing the discourses, sermons, disputations, and arguments of our Lord, including all the parables. It would have broken up the parable unduly to insert all these, at length, in their proper places in the history, and they are therefore placed in chapters by themselves, following, as has been said, the divisions of the Life as a whole.

The only other novelty in the present work will be found in the chapter in which the narrative of the Sacred Passion of our Lord is given consecutively in the words of the Evangelists themselves. This chapter takes the place, in the portion of the whole which relates to the Passion, of the chapters inserted elsewhere, as has been said, for the purpose of giving the reader the words of our Lord in His discourses and sermons without curtailment. If I am not mistaken, the chapter on the Passion of which I am speaking will be found very useful, both in giving a connected view of the whole history, and in bringing out clearly the characteristic spirit of each Evangelist, in his special contributions to the general history. I could almost wish to suggest that this chapter might be recited in Catholic schools or families at times such as Holy Week, one person taking the part of one Evangelist, another of another. In this way the distinction between the four Evangelists, and the special character of the work of each of them, might be made thoroughly familiar to Catholics, whose lives

are to be so very mainly occupied in thoughts and devotions relating to that greatest of the works of God, the Redemption of the world by the death of His Son.

It has also seemed better to give to the present volume a name of its own, in order that it may not be confounded with the larger work from which it is taken. I ought also to add, in order to avoid misconception, that it has been necessary to omit considerable portions of those parts of the "Life of our Life" which are not devoted to the Harmony. Such parts are, a considerable portion of the Introduction, the first two chapters, or the Life of our Lord in general, all the Notes on Harmonistic questions, and the Essay on the Parables.

H. J. C.

London, Feast of our Most Holy Redeemer, 1882.

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CHAPTER I.

Introduction.

EVERY work like the present, and especially a work which is mainly occupied with the results and not the processes of critical study, must be based on certain principles, both as to the Gospels themselves and their relation to the general history of our Lord, principles which are not elaborately proved in the work itself. It would be quite out of place here to endeavour to establish the genuineness and authenticity of the books of the four Evangelists. We have a right to treat them as the works of the authors whose names they bear, mainly for two reasons, either of which is abundantly and superabundantly sufficient with all men who are prepared to treat the matter seriously and candidly, and not in the spirit of childishness pervading so much of the literature of our time—even that part of it which professes to treat of matters the most important on which the human mind can be occupied. The four Gospels may be considered and dealt with on the same principles as the works of any other ancient writer, Cicero, Cæsar, Tacitus, or Seneca. But there are no ancient writers whose works come to us with half so much certainty even on simply critical grounds. Nay, further, that has happened in the case of the Gospels which cannot be said to

have happened in the case of any other books, except such as are like them so far in the peculiarity of having been the authoritative books of a society that has been spread over the whole world or over large portions of the globe. The guarantee of the Church for the Gospels is at all events such a guarantee as might be furnished for the genuineness, let us say, of four paintings, one by each of four great masters, which had been carefully guarded and watched over by a society of artists, who considered them the greatest treasures of the kind which the world possesses,a society formally established and continued by unbroken historical succession from the days of the masters in question to our own. To say that, even putting aside all special providential guardianship over the Gospels, we are far more certain about them than we should be in the case supposed about the four pictures, were greatly to understate the case. The perpetual influence and life, so to speak, of the Gospels, such as we have them, in the Church, establish the truth of their being what they are called with a force of evidence quite as strong, to say the least, as that by which we know Rome to be Rome, or Athens to be Athens.

On the other hand, such matters as the relations of the Gospel narratives to the Life of our Lord as a whole, the scope and intention with which they were originally compiled, how far they had an existence in the current traditions or the oral teaching of the Church before they assumed their present form, the relations also of the later writers of these books to those who came earlier, and the like, are all subjects which must be ascertained with adequate

certainty before such a work as that of a Harmony can be undertaken, and no one can deny that on all these topics there are many questions which are not beyond the region of reasonable and serious debate. To a certain extent it is necessary, in a work no larger than that which is now put forward, to take conclusions on these subjects also for granted, and if they are not here supported by the arguments which belong to them, I trust it will not be supposed that the literature of the subject has either been unknown or cast aside as useless. There are no assumptions which underlie the fabric of this little book which have not been proved to be reasonable conclusions by a series of writers whose works are in the hands of scholars.

It is obvious on the face of the question, that the four Gospels do not profess to give us a complete view, even of that comparatively small part of our Lord's earthly existence to which they refer. It may also be considered as a matter on which scholars are agreed, that in a certain sense "the Gospel" existed before it was written. When St. Paul, in his Second Epistle to the Corinthians,[1] spoke of St. Luke—as it is commonly thought—as the "brother whose praise is in the Gospel throughout all the Churches," he probably wrote before what we now have as the Gospel of St. Luke existed in its present form. Whether or not it was the special office of those whom he speaks of in another Epistle as "evanglists," and of whom the deacon Philip was one, to relate and comment upon the incidents of our Lord's Life and His carefully recorded sayings, it is clear that there must have

[1] 2 Cor. viii. 18

been from the earliest days some such office and some such teaching, on which the practical system of Christian morality, the imitation of the virtues of our Lord considered as our great example, and the following out of His peculiar precepts and counsels of perfection, must have been built. The Epistles of the Apostles evidently suppose a large range of practical, we may surely say catechetical, teaching[1] of this kind, and the basis on which this was probably built must have been the substance of our Gospels. It is not straining conjecture too far to suppose that something of this kind formed a considerable part of that "ministry of the word" to which, together with prayer,[2] the Apostles mainly devoted themselves in the infant Church at Jerusalem. But the existence and daily application of teaching of this kind, which embodied in so large a measure the acts and sayings of our Blessed Lord during the time that He had spent, more or less, in the company of the Apostles, must of necessity have led in the course of time to the formation of some authentic manuals, as we should call them, on the subject. At first no doubt the Apostles would themselves be the chief instructors, and their memories, aided by the promised assistance of the Holy Ghost,[3] would secure that faithfulness and uniformity in the relation of what our Lord had said and done and commanded which the importance of the subject-matter required. In process of time,

[1] Cf. the preface of St. Luke, "That thou mayest know the truth of those words in which thou hast been instructed"—ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. (St. Luke i. 4.)

[2] Acts vi. 4.

[3] St. John xvi. 26.

and indeed very shortly, others would have to be employed in the same work.

But further, it would be altogether contrary to the spirit of the Christian system, that this most important sphere should have been left to unauthorized teachers or to hazards of human minds and memories. It is probable that long before the Apostles separated, as the preaching of the Gospel spread from city to city and from land to land, this teaching concerning our Blessed Lord would have become fixed, regulated, and recorded. This may be considered as the nucleus of what we now call the Gospel History. Even before it was committed to writing, it would take shape and form and character, according to the persons who were its authoritative exponents, and the spiritual needs, or even the controversial position, or again the national and social peculiarities, of the community to which it was addressed. It would gradually become a history, or it would assume the character of a series of arguments from the fulfilment of prophecy, or, again, form a chain of evidences of miraculous power by which the teaching and mission of our Lord had been attested, or it would bring into prominence doctrinal truths concerning our Lord's Person, according to circumstances of place or time or person. The Apostles would change the character of their instruction when they changed the sphere of their Evangelical labours.

But, when the substance of this teaching came to be consigned to writing, it could no longer vary in the mouth of the same teacher as he addressed himself to Jews or Jewish Christians, whose faith would be confirmed by the argument from prophecy,

or to Gentile converts, who might be chiefly won by the evidence of miraculous signs. It could no longer take one shape at Jerusalem, another in Antioch, another in Rome, and another in Ephesus. Thus in the nature of things, supposing that there was any Gospel teaching, as we call it, and supposing that that teaching, in course of time, had of necessity to be put into writing, the multiplicity and variety of the records which we call Gospels have their foundation. They would not be memoirs or histories, originally and principally, but as time went on, and one Evangelist succeeded another, especially as the Churches multiplied and the faith became universal, the authentic Gospels that came latest to light would be more historical and more supplementary than those which had gone before them. Thus what had at first been almost a series of heads for instruction, a sort of treatise for the use of teachers, would gradually be filled up by the addition of historical statements which extended over the whole of our Lord's Life; and whole ranges of His doctrine, His conversations with His friends or His disputations with His enemies, would be added to the treasures of the Church. This could only be done by a set of authoritative Gospels.

This is a very short and even crude statement of what is very generally believed as to the origin of the Gospels. Catholics and most who call themselves Christians believe more than this, for they believe that the several Evangelists of the Church were divinely appointed to their work, and that they had that special assistance and guidance of the Holy Ghost which makes them and others the human authors of books of Sacred Scripture.

But this Christian belief does not preclude the influence of other more natural elements in the case of the Evangelists. It does not shut out the individual character, or the personal experience, or the acquired knowledge, or the turn of mind, or the habit of thought, or the kind of education or association, or the methods of expression, the peculiar tastes or imagery, the natural and cultivated modesty or reserve or simplicity or picturesqueness, which might have distinguished the same authors if they had produced books which were merely human in every respect. It does not preclude the careful adaptation of their works to those for whose use they were more immediately composed, and this careful adaptation must of necessity have had its effect, not only on what was inserted in each composition, but also on what was omitted in each. The very idea of a Gospel, such as we imagine it, was in the first instance a selection, rather than a narrative the rule of which is that all should be stated that is known. And the same principle would operate, not only in the selection of this or that incident or point of teaching in particular cases, but also in the manner in which it might be related and the prominence given to this or that particular feature.

We must go a step further in the statement of what may be fairly taken for granted in a work like the present, inasmuch as it rests, if not on what is unanimously admitted among critics, at least on what is generally held as supported by proofs which cannot be lightly disregarded. Any Harmony which takes into consideration, as one of its principal guides and securities against error, the characteristic

peculiarities and the particular scope and range of the several Evangelists, must be based upon a certain ascertained view with regard to each. Here, of course, there cannot be unanimity, for critics have proposed very different theories on the point. Still no one can be blamed for assuming, as the guides and rules of his reasoning on the matter, those opinions as to the four Evangelists, which are the most ancient, the most generally accepted, and the most solidly confirmed by the internal evidence for the Gospels themselves.

It is assumed, therefore, for the purposes of the present Harmony that St. Matthew's Gospel represents the teaching as to our Lord's Life and work which was adapted, in the first instance, to the Church at Jerusalem, in which the Apostles themselves were the first to labour. It is obviously full of features which witness to the design of its author to suit it to the needs of such a community—a community which was thoroughly Christian, which in a certain sense carried out Christian principles in its own organization to an extent which has never been rivalled, forming the whole body of its members almost into what we should call a great religious order—and which yet did not cease to be Jewish, to worship in the Temple, and to a great extent keep up the practice of the Law of Moses. Any good introduction to the Gospels will give the reader a full enumeration of the characteristics of St. Matthew's Gospel, on which this is not the place to dwell at any length. It is penetrated from beginning to end by the thought that in our Lord were fulfilled all the types, all the anticipations, all the prophecies of the older dispensation. This and other features lie on

the surface of St. Matthew's Gospel. It is not so obvious, but it seems equally true, to say that it is penned with a carefulness of design which makes it almost as much a treatise as a narrative, with a distinct purpose of embodying our Lord's general teaching to an extent and with a completeness which can be asserted of no other of the Gospels. It alone contains the Sermon on the Mount, and it gives us a far greater number of the parables and of the teachings of our Lord as to the counsels of perfection than any other. To these purposes St. Matthew has frequently, as might be expected in the writer of such a treatise, made the order of time subservient. He is also characteristically and systematically concise. His pen does not flow with the ease which belongs to St. Luke, but it need not have been any want of such fluency that occasioned his great brevity. It is so much his custom to group together just the main incidents of a story or the chief points of an instruction, that we are sometimes tempted to think that what we have before us is rather a collection of notes or headings than a developed statement.

The structure of St. Matthew's Gospel has probably been regulated by more than one principle of method in the mind of its author. But it does not belong to this part of our work to enter upon a full discussion of such questions. If we consider the arrangement of this first Gospel with reference to its use in a Harmony such as that before us, we are struck by the following features. It recognizes the main divisions of our Lord's Life, as they will unfold themselves in the succeeding chapters of this volume, although in one or two instances it departs so far

from the chronological order as to place before and after one of those points at which, according to this view, our Lord's Life is broken up, incidents which appear so far to be out of their proper order in respect of that point. In this respect St. Matthew's Gospel differs from the other three. Nowhere in St. Mark, nowhere in St. Luke, nowhere in St. John are there any such transpositions. But it is obvious, on closer inspection, that St. Matthew had a perfectly sound reason for this in the order of ideas which he has followed. The plan of his Gospel is very simple and very obvious, and explains in a manner quite sufficiently satisfactory that apparent neglect of order which is, in truth, the faithful adherence to an order of a higher kind than that of mere historical sequence.

The series of sections, so to call them, into which the evident grouping of his matter makes it natural to divide the work of this Evangelist, stands out almost at first sight. The first three chapters and the first part of the fourth in our common division, are devoted to what we may call the preliminary mysteries—the Nativity, Epiphany, Flight into Egypt, Life at Nazareth, St. John's Baptism and Preaching, our Lord's reception of Baptism, His Fasting and Temptation. In all these, as is pointed out below, St. Matthew dwells especially on the fulfilment of prophecy. This it is that guides his selection of incidents, to this it is that he pointedly and repeatedly directs the attention of his readers, while it is in his mind even when he does not quote the ancient prophets, as in the case of the preaching of St. John Baptist and the Temptation of our Lord. He then proceeds to the Galilæan

preaching, and, after a very short introduction, gives us in the fifth, sixth, and seventh chapters the great summary of our Lord's teaching which is known as the Sermon on the Mount. Immediately after this he gives a chain of miracles of various kinds, selected, as it were, to show our Lord's power in all its various manifestations under this head. This fills the eighth and ninth chapters.

Then St. Matthew passes to our Lord's instructions to the Apostles when He sent them forth —instructions so framed as to suit all evangelical ministers in the Church to the end of time. These instructions occupy the tenth chapter. Then follows the eleventh chapter, in which St. Matthew adds a sort of supplement to the instructions and charge given to the Apostles, containing as they do so much in the way of prophecy as to their reception by men. This supplement consists of an account of the reception which St. John Baptist and our Lord Himself had met with, and grows out of the incident of St. John's message to our Lord—"Art Thou He that is to come?"—in the answer to which we have another general fulfilment of prophecy pointed out by our Lord Himself. The twelfth chapter is occupied by an account of the successive phases of opposition which had so much influence on our Lord's conduct, the charges of violating the Sabbath and of being in league with Satan, and the demand for a sign from heaven. Then St. Matthew gives us the parables at greater length than the other Evangelists, and relates the chief incidents between the beginning of the parabolic teaching and the Confession of St. Peter. We thus reach the middle of the sixteenth chapter, and what we may fairly call the most marked

dividing-point in our Lord's Life. From this point to the end of the twentieth chapter, he is occupied with our Lord's teaching after the Confession of St. Peter, the beginning of the preaching of the Cross, and the mystery of the Transfiguration, up to His final entrance into Jerusalem on the Day of Palms. He leaves out altogether, both here and in all previous parts of his Gospel, anything that happened in Jerusalem or Judæa, and the teaching to which these last-mentioned chapters are devoted is chiefly what we usually call the Counsels of Perfection. From the beginning of the twentieth chapter to the end of the twenty-fifth, he is occupied with the teachings of Holy Week. The twenty-sixth and twenty-seventh chapters contain his account of the Last Supper and the Passion, and the short twenty-eighth chapter gives all that he has to say as to the Resurrection.

If we are to judge from internal evidence, it seems unlikely that St. Matthew's Gospel can have been composed in its present form at the very outset of the Apostolical teaching in Jerusalem. Its arrangement is elaborate, it is crowded with points of teaching which belong to an advanced stage of Christian life, and it seems improbable that it could have been written before the Church had had some experience in her own history of that persecution which her Lord had predicted for her. Thus, if when the Apostles separated for their missions in different parts of the world, they took with them, as some old traditions attest, the Gospel of St. Matthew, and if other teachers in every part were furnished with the same volume, it would be found in many cases that something else was required for commu-

nities of converts who had been chiefly heathens, and indeed for all who were still in the earliest stages of their Christian training. Whatever certain modern critics may say as to the old statement that St. Mark's Gospel was written at the request of the Roman converts as an echo and memorial of the teaching of St. Peter, no one can deny that the internal evidence of some such origin is so very strong that it might almost be said to be enough to account for the existence of the tradition. Many writers of modern times have considered that this Gospel must have been the earliest in point of time of composition, on account of its simple and elementary character, when compared with that of St. Matthew. But it cannot be allowed that this undeniably true feature in St. Mark is conclusive as to priority of time. As has been already hinted, it is just as possible that we have here an abridged and simplified form of the substance of St. Matthew's Gospel, as that we have a form of the Gospel records earlier than that of the last-named Evangelist. St. Mark, when he relates, as he does through a great part of his Gospel, what is also found in St. Matthew, is very commonly fuller in detail and far more descriptive than the latter. He is less concise, but then he relates far fewer things. His Gospel is not nearly so long as that of St. Matthew, because he omits a very large proportion of the words of our Lord as contrasted with His actions. St. Mark dwells with especial love on His miracles, as St. Matthew had dwelt with especial love on His parables, His discourses, and the fulfilments of prophecy. And, with reference to the first great characteristic of St. Matthew which strikes the

attention, that is, the Hebrew character of his work, St. Mark is in this respect in clear and decided contrast to him. He evidently writes for Gentiles; he drops the incidents and sayings which require especial knowledge of the Jewish system or customs in order to be understood, or he explains them if he inserts them. St. Mark's Gospel also has nothing of the character of a treatise about it, and thus the departures from the chronological order, which St. Matthew has made in order to follow the arrangement of his own ideas, are usually corrected by St. Mark.

The structure and arrangement of St. Mark's Gospel are so very simple as to require very few words in order to explain them. St. Mark leaves out almost all the discourses of our Lord, and restores to their proper place, if we may use such a term, the few miracles and incidents which St. Matthew's order has led that Evangelist to transpose. Thus St. Mark's Gospel might be made the stem, so to speak, on which all that the other Evangelists have related and that he does not relate, might be ingrafted. He seems to have put nothing out of its order except, for an obvious reason, the Supper at Bethany. He says nothing about the mysteries of our Lord's Birth and Infancy, but begins at once with the Baptism of St. John, from which he passes rapidly to the Temptation and the beginning of the Galilæan preaching. By the end of his second chapter we have reached the first break in our Lord's history after His Preaching had begun, that is, His quarrel with the Pharisees and authorities at Jerusalem about the Sabbath. The third chapter continues the history, mentioning the appointment

of the Apostles and the charge of casting out devils through the power of Satan himself; and at the beginning of the fourth chapter we have reached the period of the teaching by parables. From this place down to the middle of the eighth chapter St. Mark follows rather more minutely the order of events to the Confession of St. Peter. The ninth chapter contains the history of the Transfiguration, and the remainder of our Lord's Galilæan teaching. The tenth relates His teaching in Peræa, following St. Matthew's lead as to the prominence given to the Counsels of Perfection. The eleventh, twelfth, and thirteenth relate the incidents of Palm Sunday and Holy Week, up to the Thursday. The fourteenth and fifteenth are occupied with the Last Supper and the Passion, and the sixteenth contains St. Mark's account of the Resurrection and subsequent mysteries. The whole of his Gospel, as we shall see, presents scarcely any difficulties to the Harmonist, while its arrangement is of extreme value to him, as it enables him to see with certainty where St. Matthew has departed from the order of time.

The beautiful Gospel of St. Luke has many peculiar characteristics, which are drawn out in full by the writers who have done so much to illustrate this part of Scriptural criticism. It is not necessary here to dwell on these characteristics, except so far as they affect the view which is assumed as true of the relation of this Gospel to the general history. St. Luke is known to have been the companion of St. Paul, as St. Mark was the companion of St. Peter, and the third Gospel is in many respects such as we should expect to find provided for the Gentile Churches in general, the nucleus of which was so

often formed out of the synagogues in the cities throughout the Empire, with their central body of Jewish residents surrounded by a larger circle of proselytes from heathenism. St. Luke's position with reference to the history of our Lord is peculiar to himself. In the first place, he professes to write at a time when a great number of attempts had been made to put into regular order the events on which the Christian faith rested. He tells us that he has himself been furnished with all the needful information. His language leads us to expect great attention to chronological order and historical sequence. His work is more like a regular history than those of the other Evangelists. He covers the whole ground from the Annunciation to the Ascension, and there is no prominent or important feature in the whole series of the mysteries and actions of our Lord's Life which he has left untouched. At the same time, his Gospel is to a great extent new—new, from the many fresh incidents which it adds to the history of what has been already related, and because St. Luke makes it his rule to supply omissions, and to illustrate the method and principles of our Lord's conduct by anecdotes or discourses, which resemble very much those which others have inserted, but which are not the same.

This is the particular characteristic of St. Luke's Gospel to which most attention has to be paid in the formation of a general Harmony. If we consider St. Matthew as addressing himself primarily to the Hebrew Christians, or rather to their teachers, and St. Mark as turning to the direct converts from heathenism, we may look upon St. Luke as the Evangelist of the Church as already more or less

formed out of the coalescence of both bodies, or, in particular, as the Evangelist of the Churches in which the Jewish element had been more or less absorbed by the larger influx of Gentiles, great numbers of whom had passed through the stage of proselytism before they embraced the faith. That he dwells with particular care upon the sacerdotal character of our Lord, upon His atoning office, upon the healing and compassionate aspect of His life, upon His love for penitents and sinners, and the like, are other features which present themselves readily to the careful student of his Gospel, but do not belong so directly to the aspect under which we have to consider it in the arrangement of a Harmony.

The plan of St. Luke's Gospel is, in truth, hardly less simple than that of the work of St. Mark, except that we find in the third Gospel the more evident influence of those which have preceded it. This influence is not so much direct as indirect, but it is real and important. It is direct so far as this, that the selection of characteristic incidents and of turning points in our Lord's career, which is discernible both in St. Matthew and in St. Mark, is followed by St. Luke as a sort of rule, showing what ought to be the chief features and main divisions of a Christian Gospel. The influence is indirect, insomuch as the omissions in the preceding Gospels are very largely supplied in this, and St. Luke had to consider, therefore, the relation of the other Gospels to the whole history of our Lord's Life; as also the importance of inserting, as far as was possible, incidents, the addition of which in the former narratives might have given them, to some extent, a character of repetition.

It is thus that the first two chapters of St. Luke, which relate the Conception and the Birth of our Lord Himself and of His Forerunner, together with the mysteries of the Purification, the Hidden Life, and the Tarrying in the Temple, are entirely supplementary, even to the extent of passing over what belongs to their general subject, as for instance, the Epiphany, the Flight into Egypt, and the Massacre of the Innocents, as well as the revelation made to St. Joseph; all these things having been already mentioned by St. Matthew. The next section of St. Luke's Gospel embraces the third, fourth, and fifth chapters, in which he treats of the Baptism of St. John, our Lord's Baptism and His Temptation, and the first year of our Lord's Preaching in Galilee. Here again, he relates many things which the others had passed over, but he also inserts many which they had mentioned, and, in one or two cases, something like what they had mentioned, in order that the main outlines of the history may not be wanting to his readers. The next section extends from the beginning of the sixth chapter to the first twenty verses of the ninth, and embraces the whole of what is called below the Second Period of our Lord's Public Life, from the beginning of the question about the Sabbath to the Confession of St. Peter. Here again we have St. Luke largely supplementing, and in some cases substituting, as in the crucial instance of the Sermon on the Plain. He then passes in the body of the ninth chapter to the remaining incidents of the Galilæan teaching after the Confession of St. Peter—the preaching of the Cross, the Transfiguration, the miracle on the lunatic boy, and the

dispute about precedence—and then, towards the close of this chapter, begins his great supplementary contribution to the Gospel history, which lasts till the middle of his eighteenth chapter. This relates almost exclusively to a part of our Lord's Ministry which had been left altogether untouched by the earlier Evangelists—the preaching in Judæa during the latter months of the last year of His Life. St. Luke rejoins the other Evangelists at the point which has been indicated, at which point our Lord was in Peræa laying down, among other heads of teaching, some of the chief Evangelical Counsels. St. Luke, still supplementing as he goes on, follows St. Matthew and St. Mark to the entrance into Jerusalem, with which he finishes his nineteenth chapter. The twentieth and twenty-first relate to the events of Holy Week, the two next to the Passion, and the last to the Resurrection.

It remains, in this part of the work on which we are engaged, to say a few words on those characteristics of St. John, which have to be considered and allowed for by the composer of a Harmony. For the purpose of such a student, the sublime, theological, and sacramental character of the fourth Gospel is less important than the evident intention of its author to supplement the history of our Lord as to the parts which had not fallen within the range of other Evangelists. In truth, St. John's Gospel touches the others only at one single point before he comes to the last few days of our Lord's Life, and even as to those, nine-tenths of what he relates are altogether supplementary. St. John is distinguished for the great length at which he relates the words of our Lord, and the large space which he spends upon

single incidents or occasions. Thus no Gospel is so easily broken up into its component parts as this; its arrangement becomes perfectly simple as soon as its supplementary character is recognized. The same character is perceived wherever St. John, as in his account of Palm Sunday, Holy Thursday, the Passion, and the Resurrection, goes over ground which has already been trodden by others, and we have thus a very simple key furnished us to what would otherwise give rise to more than one difficulty.

St. John's Gospel may be divided nearly equally into two parts, the latter of which begins on the evening before Palm Sunday with the Supper at Bethany. The first part contains eleven chapters, according to our distribution; the second part contains ten. The first part is wholly supplementary. Four chapters are given to a period of our Lord's Life of which nothing is said by the other Evangelists—the time between His Baptism and the beginning of His preaching in Galilee. The next six chapters, with one exception, relate what passed at Jerusalem at three several feasts. The fifth chapter relates what took place, as seems certain, at the second Pasch of the three years of His Ministry —a miracle which had immense influence on the course adopted towards Him by His enemies, and so indirectly on His own course, and a long disputation to which that miracle gave occasion. The sixth chapter relates the famous miracle of the five loaves, which took place about the time of the third Pasch, but in Galilee, not in Jerusalem. This miracle had been related by all the other Evangelists, but St. John introduces it like the others, for the sake of another long disputation to which it gave rise. The seventh,

eighth, ninth, and tenth chapters are assigned to the sayings and doings of our Lord at the feast of Tabernacles of His last year, and at the feast of the Dedication of the Temple in the following winter. The eleventh chapter relates the death of Lazarus and the miracle of his resuscitation.

The second part of St. John's Gospel, is still more easily divided. The twelth chapter gives St. John's additions to the history of Palm Sunday and Holy Week, the thirteenth to the seventeenth give his very large additions to the account of the Last Supper, the eighteenth and nineteenth contain in the same way his supplementary history of the Passion, and the last two relate to the history of the Resurrection. Looked upon historically, this Gospel is supplementary from beginning to end, and St. John himself marks his leaps, so to speak, from one period to another by words of transition, such as "therefore," "now," "after these things," and the like. The beginnings of the fourth, fifth, sixth, and seventh chapters, and again of the eleventh, twelfth, thirteenth, seventeenth, eighteenth, nineteenth, twentieth, and twenty-first are instances. It is very strange to see it said by some critics that the structure of the fourth Gospel presents any difficulty. It is the simplest in structure of all the four, but at the same time, on account of its supplementary character, its structure is altogether unintelligible if it be considered as a history of our Lord's Life apart from all considerations of previous narratives.

In truth, to state the fact that the late Gospels are supplementary is to state the grounds on which the necessity, or, at least, the high importance of the study of Harmony must be defended. When

St. Mark, St. Luke, and St. John—each in an increasing proportion to the whole of their work—add, the first slightly, the second largely, and the third in still greater abundance, to the narrative as it stood before their time, they authorize us and even set us an example, in our endeavours to produce one full and harmonious history of our Lord's earthly Life. When, on the other hand, they leave out, as is so especially the case with St. Luke, and still more with St. John, what has been already related before them, they tacitly abandon for their own works all claim to represent that full and harmonious history of which we speak. St. Luke certainly did not mean that our Lord's teaching was complete without the Sermon on the Mount, or some of the parables which he has omitted, and St. John would not have intended us to conclude that an adequate idea of our Lord's Ministry could be formed without some account of His Galilæan preaching and miracles. Thus the Evangelists themselves most distinctly point to a history of our Lord which is to be made up out of their four works, and which is not to be found in any one of them singly. When we add to this the consideration of other omissions quite as certain, though not altogether so obvious, as those which we have mentioned, we shall see still greater reason for the studies on which we are engaged. For it is certain, as has been said, that the earlier Evangelists limit themselves, until they stand on the very threshold of the Passion, to our Lord's preaching in Galilee. They leave altogether untold the story of our Lord's successive visits to Jerusalem during the three years, not one of which, however, was without its very momentous effect upon the course which He pursued

throughout the whole of His Public Life. St. John's additions are not simple additions. They enable us to understand the rest of the history, especially after His break with the priests on the question of the Sabbath, far better than we could understand it otherwise. And, not to dwell too long on what is more properly the subject of other parts of this work, it is clear to the student of our Lord's Life as a whole that it has its onward march, its developments, its phases, that the great counsels of God are gradually unfolded in it, that our Lord only gradually manifests Himself, and His doctrine, and the plan of His Kingdom, the character of His Father, and the particular path along which He has Himself to walk in order to fulfil the great work of our Redemption. In all these, as well as in the ever-darkening phases of the conduct of the priests and the people towards Him, as also in His training of the Apostles, and the increasing reserve with which He placed Divine truths before the multitude who had proved themselves unworthy of them, there is a history to be traced out, the beauty and richness of which is the reward as well as the justification of the labours of a work such as this.

CHAPTER II.

Earlier Mysteries of our Lord's Life.

WHEN we endeavour to grasp our Lord's Life on earth as a whole, we are at once overwhelmed at the greatness of the Divine acts which are its foundation and its beginning. Christian theology finds a large part of its most delightful and sublime occupation in the attempt to unfold the wonders which are wrapped up in the seemingly simple mystery of the Incarnation itself. That God should become Man is the greatest of all God's works, and the manner and results of the Hypostatic Union, the condescension of the Eternal Son and the endowments of that Sacred Humanity which He took to Himself in the womb of Mary, are matters sublime enough to overtax the illuminated intelligences of the highest of the angels. Again, all that relates to the human part of the execution of the great Counsel of God, the long preparation of the world, the office of the chosen people and of the line of our Lord's ancestors, the anticipations of the Law and the Prophets, the system of types, real and personal, the spiritual effect of the promise as grasped by faith, or again, the selection of the chosen Mother and the marvels of grace by which she was made fit for her position in the Kingdom of God without any violation of the perfect freedom of her will—all these are matters on

which contemplation may dwell for ever without exhausting them, and which study may examine for ever without penetrating them. The circumstances also, of time, place, and condition, under which our Lord came into the world were deliberately chosen and pre-ordained by God, and are therefore in themselves ever fresh matters for the loving meditation and thanksgiving of the children of the Church below, as of the angels and saints in Heaven.

On the threshold of the history we are met by two great persons whose office in the working out of the Economy of the Incarnation stands next only to that of the Blessed Mother herself. The two first mysteries which succeed the Incarnation have relation to St. John Baptist and to St. Joseph. The one is sanctified in the womb at the voice of Mary saluting his mother, the other is appointed by the Angel to be the earthly father of our Lord. The mysteries which succeed have their deep significance, reaching backwards in their effects to the very dawn of our race's history, and to the selection of the first father of the chosen nation in the person of Abraham. At the Epiphany was blessed and ratified the faith of all those who from the beginning had worshipped and hoped in God according to the primitive revelation and the natural law, assisted by the grace which always flowed forth on simple hearts through the anticipated merits of the Child Whom the Wise Kings adored. At the Circumcision, what have been called the "sacraments" of the Old Law were blessed, and the virtues of the Precious Blood which was then first shed were applied to those to whom the painful rite which our Lord then underwent had been administered in faith. That He underwent

it all, was also a sign that He intended to fulfil the whole Law with a perfect obedience before He finally freed us from the special obligation under which its precepts were enacted. The same truth was witnessed to still more solemnly and publicly at the Purification of our Lady and the Presentation in the Temple, in which mystery our Lord for the first time touched, as it were, and by touching blessed retrospectively, the Mosaic ritual and the ceremonial of the Temple worship.

It would be beyond our present purpose to do more than hint at the long and wonderful train of truths which are thus connected with these earlier mysteries of our Lord's Life in the Flesh. But it is of immediate importance that we should remark that these mysteries, which are as true and as actual, so to speak, as any of the simply external doings or sufferings of our Blessed Lord, belong almost entirely to that spiritual order which underlies all the incidents and vicissitudes of His Life. The choice and preparation of Mary, her Immaculate Conception, the endowment of her soul at its first dawn of life with spiritual graces which surpassed the attainments of the highest angels—or again, the whole spiritual history of the Sacred Humanity of our Lord, or of His chosen servants, St. Joseph and St. John, the interior Life of the Sacred Heart in the womb of His Mother, Its intense and unceasing activity in the love of God and man, or the same Life as continued after His Birth, through the thirty years of the Hidden Life—all these and other facts like them belong in great measure to that unseen world, which is worth far more in the sight of Heaven than anything material

or, as we call it, historical, in a merely human sense. These things belong, indeed, to the great Counsel of God as unfolded in prophecy, and touch here and there upon the ordinary levels of history in their fulfilment of that manifold anticipation and promise of which they were the subject. But what meets the eye in all these mysteries is comparatively trifling and slender. The spirits of Heaven gazed with that intense eagerness of desire and wonder of which St. Peter speaks,[1] on the simple incidents the chain of which we are to try to draw out, but they could read beneath the surface, and understand better than the most illuminated of earthly theologians the great part of God in what seemed outwardly so wanting in significance. But the Evangelical narrative begins, indeed, with a grand declaration of the Eternal Godhead and Sonship of Him Who became Man for us, a declaration which sums up the theology of the Church as to the Person of Christ; and then it follows the external and human incidents, which were the mask, as it may be called, of truths which are left unspoken. This introduction to St. John's Gospel may fitly be inserted here.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was Life, and the Life was the Light of men, and the Light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of

[1] 1 St. Peter i. 12; εἰς ἐπιθυμοῦσιν ἄγγελοι παρακῦψαι.

the Light, that all men might believe through him. He was not the Light, but was to bear witness of the Light. That was the true Light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God, to them that believe in His Name, who are born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.—St. John i. 1—14.

The uninstructed reader might almost follow the history without more suspicion of what lay behind it than was felt by the busy worldlings of Bethlehem or the proud ecclesiastics at Jerusalem. Great as are the manifestations of our Lord, even in the mysteries of His Infancy, they do not strike upon the eye except of such as those who were watching for the salvation of Israel.

The greater part of these mysteries pass in silence and secrecy. The story begins with the priest Zachary in the Temple, withdrawn from the gaze of the people, that he may solemnly offer incense before the altar. The Angel Gabriel appears to him, and tells him that his prayer is heard, and that his aged wife Elisabeth shall conceive and bear a son, who is to be great before God, a Nazarite from his mother's womb, a converter of souls in the spirit of Elias,[1] and the promised Forerunner, who is to prepare the way of the Lord. Zachary doubts the

[1] Malach. iv. 6 (quoted by St. Gabriel).

message, objecting his own age and that of his wife, and asks for a sign, "How shall I know this?" The sign is at once given him. He is to be dumb until the time of the birth of his child, and the Angel reasserts his message, resting it upon his own authority: "I am Gabriel, who stand before God, and am sent to speak to thee, and to bring thee these good tidings." On returning to the presence of the people, Zachary was unable to utter the usual prayers or blessings, and they understood that he had seen a vision. On his return home his wife conceived, and spent the months of her pregnancy in the greatest possible retirement.

There was in the days of Herod, the King of Judæa, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elisabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elisabeth was barren, and they both were well advanced in years.

And it came to pass, that while he executed the priestly office before God, in the order of his course, according to the custom of the priestly office, it was his lot to offer incense, going into the Temple of the Lord. And all the multitude of the people was praying without at the hour of incense.

And there appeared to him an Angel of the Lord, standing on the right hand of the altar of incense. And Zachary, seeing him, was troubled and fear fell upon him.

But the Angel said to him, Fear not, Zachary, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, and thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great before the Lord, and

shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb, and he shall convert many of the children of Israel to the Lord their God: and he shall go before Him in the spirit and power of Elias, "that he may turn the hearts of the fathers to the children,"[1] and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people.

And Zachary said to the Angel, Whereby shall I know this? for I am an old man, and my wife is advanced in years.

And the Angel, answering, said to him, I am Gabriel, who stand before God, and am sent to speak to thee, and to bring thee these good tidings. And, behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.

And the people were waiting for Zachary, and they wondered that he staid so long in the Temple. And when he came out, he could not speak to them, and they understood that he had seen a vision in the Temple. And he made signs to them, and remained dumb. And it came to pass, after the days of his office were accomplished, that he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein He hath had regard to take away my reproach among men.—St. Luke i. 5—25.

Six months had passed since the conception of the child of Zachary and Elisabeth, when the same Angel was sent to our Blessed Lady to announce to her the Incarnation of our Lord and the part which she was to bear in it. The Gospel story tells us

[1] Malach. iv. 6 (in the prophecy of the coming of Elias).

nothing of her marvellous preparation for the dignity thus conferred upon her, nothing even about the few external incidents of her life up to this time.

The only account of the Incarnation, as an historical fact, which we possess in the Gospel history, is that given us by St. Luke. There is good reason for thinking that this blessed Evangelist, if he did not, as is most probable, learn the details of the interview between our Blessed Lady and the Archangel Gabriel from the lips of the Mother of God herself, at least had before him documents based on her simple statements or couched in her own words. We do not need this remark to account to us for the silence in which the whole previous life of the Blessed Virgin is shrouded, for, indeed, any deviation from the plain and straight path of the story would have been out of keeping with the character of St. Luke himself, the children of the Church have had the gap filled up for them by the ancient traditions which relate to the Holy Family. Traditions in which there is absolutely nothing that is not entirely in keeping with the Scripture narrative itself, and which present many beautiful features for which the Scriptural anticipations of the great mystery have abundantly prepared us. The parents of our Blessed Lady are St. Joachim and St. Anne. They are in a condition of substantial prosperity, which is secured and continued to them by their great charity and piety. At certain fixed intervals they distribute their property into three portions, one of which they keep for themselves, while the others are spent on the poor and on the Temple of God. But they are childless, and on this account afflicted and even reproached, just as was

the case with Anna, the mother of the Prophet Samuel. Mary is conceived, at last, in answer to many prayers, and at the tender age of three years she is presented in the Temple, to be brought up in the service of God, like the Prophet already mentioned. There she grows up in the sanctuary itself, with other maidens consecrated in the same manner. She is guided by the Holy Ghost to make a vow of perpetual virginity, and it is only in obedience to her superiors that she consents to become the spouse of St. Joseph, who has himself also been prepared in a marvellous manner for his great office in the execution of the counsels of God. According to the well-known legend, he is designated from among a number of others of the same family with our Blessed Lady, as the one who is to be her spouse, by a miracle similar to that by which the rod of Aaron budded while the rods of the other candidates remained as before. The Gospel History passes over all this in silence, nor can it surprise any student conversant with its characteristics, that it should do so. Such is the short outline of what has come down to us with regard to the early years of the Blessed Mother of our Lord.

In the narrative of St. Luke, therefore, we find our Blessed Lady already the espoused wife of St. Joseph, living with him, though, as is evident, from her own words, intending to remain for ever a pure Virgin. The words of Gabriel imply also all that the theology of the Church has drawn out as to the rich treasures of grace which she had received, her peculiar nearness to God, and her singular prerogative of blessedness among women—"Hail! full of grace, the Lord is with thee, blessed art thou among

women." The magnificence of the greeting startled the humility of Mary. The Angel proceeded to bid her have no fear; she had found grace with God, the grace to be His Mother. She was to conceive and bear a Son, to Whom she was to give the name of Jesus. He was to be great, the Son of the Most High, and also the heir to the throne of David, His ancestor according to the flesh, whose seat He was to receive, and to reign for ever over the house of Jacob, and of His Kingdom there was to be no end. Our Lady's reply expresses that perfect, unhesitating faith which was wanting in the answer of Zachary. She asked how this mystery was to be accomplished, and implied that it could be by no natural means, on account of her vow of virginity. Thus she drew from the Angel the still more magnificent declaration as to the manner of the Incarnation, by the operation of the Holy Ghost. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore also the Holy One which shall be born of thee shall be called the Son of God." Mary had asked for no sign or proof of the Angel's message, but Gabriel added such a sign, which was at once a confirmation of the miracle which he promised in her own case, and also a suggestion to her charity. "Behold thy cousin Elisabeth, she also hath conceived in her old age, and this is the sixth month with her that is called barren. Because no word shall be impossible with God." The last clause of this speech is a reference to Scripture, quoting the words of the Angel who represented God in the famous appearance to Abraham and Sara at Mambre, when the promise was made of the miraculous conception of Isaac, a

type, under various aspects, of the conception of St. John the Baptist and of that of our Lord Himself.[1] After this two-fold declaration of the Angel, our Lady expressed her absolute submission to the will of God in the words on which the Incarnation immediately followed: "Behold the handmaid of the Lord, be it done unto me according to thy word."

And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the name of the virgin was Mary. And the Angel, being come in, said to her, Hail, full of grace, the Lord is with thee, Blessed art thou among women. And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be.

And the Angel said to her, Fear not, Mary, for thou hast found grace with God, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David His father, and He shall reign in the house of Jacob for ever. And of His Kingdom there shall be no end.

And Mary said to the Angel, How shall this be done, because I know not man?

And the Angel, answering said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she has also conceived a son in her old age and this is the

[1] Genesis xviii. 14.

sixth month with her that is called barren, "Because no word shall be impossible with God."[1]

And Mary said, Behold the handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.—St. Luke i. 26—38.

The words of Gabriel, as has been seen, pointed to the state of Elisabeth as a confirmation of the still greater marvel which he had announced to Mary herself. We have here the natural connection between the mysteries of the Incarnation and the Visitation, which must have followed almost immediately after the Annunciation. There seems no sufficient reason for doubting that the Incarnation took place at the time of year at which it is still celebrated in the Church, and if this be so, it would have been near the time when it was the custom for the Jews to go up for their annual visit to Jerusalem at the feast of the Pasch. We know from a later incident in the history that it was our Lady's habit to accompany St. Joseph on those occasions, and it would be perfectly natural and without any singularity if he thus escorted her to Jerusalem first, and then went on to leave her for her three months' visit at the dwelling of Zachary in the hill country not far from that city. When Mary thus broke in upon her cousin's retirement and the silence of prayer and contemplation which reigned in that holy home, she found that the great mystery which had been carried out in her virginal womb had been revealed to its inmates by the Holy Ghost. St. Elisabeth takes up the words of the Angel, thus adding her part to the Salutation which the Church and her

[1] Genesis xviii. 14 (said to Sara in the prophecy of the conception of Isaac).

children use so constantly day by day. "Blessed thou among women, and blessed the fruit of thy womb, and whence this to me that the Mother of my Lord should come to me?" She had known her kinswoman's dignity by the joy which her unborn child had shown at the sound of her voice leaping in the womb for joy. "Blessed thou that didst believe, for the things shall be accomplished which were said to thee from the Lord."

It would be out of place in this short summary to dwell upon the gifts of spiritual intelligence which are thus disclosed in the mother of St. John, or in St. John himself in his mother's womb. This is one of the points at which the spiritual and, so to speak, theological unfolding of the action of God in the Incarnation touches the surface of the external history. For the words of St. Elisabeth, who spoke by the guidance of the Holy Ghost, certainly imply what is believed in the Church as to the prerogatives of the Forerunner of our Lord, and the extraordinary graces bestowed on him in his earliest infancy.

And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elisabeth was filled with the Holy Ghost, and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour;

Because He hath regarded the humility of His handmaid, for, behold, from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me, and holy is His Name.

And His mercy is from generation to generations, to them that fear Him.

He hath showed might in His arm, He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he Hath sent empty away.

He hath received Israel His servant, being mindful of His mercy. As He spoke to our fathers, to Abraham and to his seed for ever.

And Mary abode with her about three months, and she returned to her own house.—St. Luke i. 39—56.

The three months during which our Lady's visit to her cousin lasted must have been spent in prayer, silence, contemplation, and the holy conversation on the marvels of God and His goodness to themselves which is suggested by the words of Mary and Elisabeth as far as they are recorded for us. The Church keeps the feast of the Visitation on the day after the octave of the Birth of St. John, as if to celebrate the graces and blessings received by the holy company assembled for three months in the house of Zachary, at the close of the time instead of the beginning. We cannot be quite certain whether our Blessed Lady left her cousin before or after the birth of her child. The language of St. Luke[1] may be understood as signifying that the birth was subsequent to the departure of our Lady.

[1] St. Luke i. 56, 57.

But it is not certain that he meant more than to finish his account of the Visitation before he began that of the nativity and training of St. John. If each narrative was separate and complete in itself, there would be no difficulty in supposing that those incidents related in the second might have fallen, in point of time, before the conclusion of the first. Humanly speaking, our Lady's return may have been fixed, as to date, by the convenience of St. Joseph, who had left his wife at the house of Zachary, and would return to fetch her home.

At this point in the history it has been usual to place the hesitation or doubt of St. Joseph, as to which St. Matthew is our only informant. His account is very simple, and, as will be noticed hereafter, is evidently cast in its existing form, on account of the argumentative purpose of this part of his Gospel. He tells us that after the espousals of St. Joseph and our Lady the marriage had never been completed in the natural way when she was found to have in her womb of the Holy Ghost. The virtue and "justice" of St. Joseph prevented him from doing anything that might expose her to the appearance of public disgrace, and he was considering as to a kind of separation which was to be hidden and leave things as they were externally. But while he was in this mind, the Incarnation was revealed to him in a dream by an Angel. He was not to fear to take to him Mary his wife, for that which was born in her was of the Holy Ghost." The remainder of the Angel's words are almost identical with those in which the Incarnation had been announced to Mary herself. "She shall bear a Son, and thou shalt call His name Jesus, for He shall save His people from their sins."

This short narrative, the purpose of which is evident from what immediately follows in the first Gospel, leaves us in ignorance of a great number of details as to which conjecture has often wearied itself. We are not told, in the first place, when St. Joseph became aware of what had taken place. We are not told to what extent he was aware of the mystery, that is, whether he only knew our Blessed Lady to be with child, or whether he further knew, as St. Elisabeth knew, and as the words of St. Matthew seem to signify, that the conception of the Child was the work of the Holy Ghost. On the other hand, there can be no doubt that even if he had conjectured this from what he may have heard either from Elisabeth or Mary herself, he had no Divine communication on the subject, no intimation that he himself had any part or office in the carrying out of the great mystery which had been so long expected and desired by the devout Jews and especially by those of the house of David. This leaves uncertain to us several other details which relate to the thoughts and intentions of St. Joseph himself. Why is his "justice" mentioned as the virtue which prevented him from anything which might seem to injure our Lady? What was that hidden manner of separation between them, which was to leave her as she was in the sight of the world, while he himself was to have less to do with her than heretofore? What was the "taking to himself" of his wife which the Angel enjoined on him, and as to which he obeyed the Angel?

Something will elsewhere be said as to these various questions, but it will be enough here to indicate what is required in order to provide for the

onward flow of the narrative. The hesitation of St. Joseph was, we cannot doubt, a point in the forward course of that great Saint at which his faithfulness was tested, such a test being the ordinary condition of the collation of a great spiritual dignity. As Zachary and our Blessed Lady were tested by the enormous demand made on their faith by the announcements of the Angel, so was St. Joseph tried by the lack of any such announcement in his own case. His "justice" may have been as necessary for the reception of his high office in the dispensation as the faith of Mary for her reception of her dignity. No one in the cluster of great saints who surround our Lord in His Infancy but has his moment of crucial trial on which his position seems to be dependent, and St. Joseph was thus left for awhile in ignorance, in order that he might be proved by his behaviour under the trial. We may presume from the issue that he was found perfectly faithful, and that the direction which he received was the reward of his faithfulness. As to his own conduct, his course would have been as much a matter of doubt until he received a Divine intimation of the will of God concerning it, whether he had been from the beginning aware or not aware of the great mystery which had taken place in the person of one who belonged to him as his wife, and who was not the less under his authority, and his own, because she was ever to remain his virgin spouse. If Mary had been his daughter instead of his wife, he would still have felt, on becoming aware that she was the Mother of God, uncertain as to his own position and his own duties in regard of her future government. Was he to discharge the duties

of a husband to her still? was he to act as the father to her child? was he to undertake the management of the Holy Family? He could not do all this without some special commission from God, and until he received such a commission he would in all cases think whether it were not better to leave Mary with her relatives, in whose home another great miracle of God's mercy had already been wrought, and to whom she had herself been directed by the Angel at her Annunciation. If the choice as to which he had now to make up his mind was simply between taking her home with him or leaving her with St. Zachary and St. Elisabeth, we seem to have a very intelligible explanation of the Gospel narrative.

It may doubtless be thought that this does not exhaust the subject and manner of the hesitation of St. Joseph in the case before us. But it can hardly be questioned that, whatever else may have been in his mind, these grounds of difficulty must have had their due part in his trouble, if trouble it was. Nor can it fairly be denied that these grounds are founded on the nature itself of the circumstances, and that it was necessary, if St. Joseph were to discharge the office which he all through did discharge as the guardian of Mary and Jesus, that his uncertainty should be set at rest in some such way as that of the angelic vision recorded by St. Matthew. Moreover, the words of the Angel convey a distinct injunction to him to take upon him the office of the father of the Child Who was to be born, as well as to take charge of our Lady as his wife, for he is told to give the name of Jesus to the Child, which was the prerogative of the father.

We need only add a few words as to the point of time at which this revelation to St. Joseph is to be placed in the Gospel narrative. There are no distinct statements to guide us as to this, and it is most natural to think that it could not have been at any great distance of time after the Annunciation. The common supposition that St. Joseph observed our Lady's condition after her three months' absence is of very uncertain value. It is more likely that the point of time at which St. Joseph's mind was to be finally set at rest and guided by a clear intimation as to the will of God, was before the return took place. Then, and never after, as far as we know, he would have had an opportunity of silently leaving his position as her husband. Then, if ever, was there a question of his "taking her to himself" or not.[1]

After the return of our Lady from the house of St. Elisabeth, the holy narrative gives a full account of the birth of St. John, the manner in which the name which had been assigned to him by the Angel in the vision of Zachary was formally given to him at his circumcision, and the outburst of praise and thanksgiving with which his father broke the long silence which had been the chastisement of his hesitating faith.

Now Elisabeth's full time of being delivered was come, and she brought forth a son. And her neighbours

[1] If the word παρέλαβε ("took to himself") be understood of any actual ceremonial of marriage (as distinct from espousals), the date of St. Joseph's vision must be put back to the very time of the Annunciation itself, and made to precede the Visitation. For, if the celebration of the marriage did not take place till after the Visitation, our Lord would have been born only six months after that celebration.

and kinsfolks heard that the Lord had showed His great mercy toward her, and they congratulated with her.

And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother, answering, said, Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And demanding a table-book, he wrote, saying, John is his name. And they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God. And fear came upon all their neighbours, and all these words were divulged over all the mountainous country of Judæa. And all they who had heard them laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him.

And Zachary his father was filled with the Holy Ghost, and he prophesied, saying: Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people:

And hath raised up a horn of salvation to us, in the house of David His servant.

As He spoke by the mouth of His holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us:

To show mercy to our fathers, and to remember His holy covenant.

The oath which He swore to Abraham our father, that He would grant to us:

That being delivered from the hand of our enemies, we may serve Him without fear,

In holiness and justice before Him, all our days.

And thou, child, shalt be called the Prophet of the

Most High, for thou shalt go before the face of the Lord, to prepare His way:

To give knowledge of salvation to His people, unto the remission of their sins,

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death, to direct our feet into the way of peace.—St. Luke i. 57—79.

It would be out of place in this work to attempt any explanation of or commentary on this Canticle, as also on the most precious Canticle which precedes it, from the mouth of our Blessed Lady herself, and which the Church treasures under the name of her *Magnificat*. Each of these Divine Canticles would furnish matter for a very long commentary. It is remarkable that our Blessed Lady dwells almost entirely on the greatness and magnificence of God, as displayed in His dealings with herself and with the human race, which is to be exalted by means of the Incarnation, that has taken place in her most pure womb. She dwells on the great things of the holiness and mightiness of God, which have been displayed in her. She speaks of His mercy, His putting down of the proud, His exaltation of the lowly. She ends by commemorating His faithfulness in remembering His promised mercy to His servant Israel, as revealed to the prophets from the beginning. St. Zachary seems to take up the strain of thanksgiving to God where it had ceased in the *Magnificat*, just as St. Elisabeth completes as we may say, the "Hail Mary," as it had been left by the Angel Gabriel. The last thought in the *Magnificat* is the first thought in the *Benedictus*. It

begins by the visitation of His people by God, the Horn of Salvation raised up in the house of David, as had been promised to the prophets. The verses in which this mercy is dwelt on seem to take their wording from the names of Jesus, John, *Z*achary, and Elisabeth—"Salvation from our enemies, and from the hand of all that hate us, to show mercy to our fathers, and to remember His holy covenant, the oath which He swore to Abraham our father." For Jesus means "Salvation," John means "mercy" or "grace," *Z*achary means the "covenant of God" and Elisabeth the "oath of God." The concluding verses, which speak of the office of St. John, are full of references to the prophecies, and they end by a clear allusion to the vocation of the Gentiles, who are those who "sit in darkness and the shadow of death." It is remarkable also that the third Evangelical Canticle, the Canticle of Simeon, called the *Nunc Dimittis*, takes up this thought, which ends the Canticle of *Z*achary, and puts the enlightenment of the Gentiles before the glory of Israel.

The sacred history now passes over in silence the remaining six months of our Lord's Life in the womb, a portion of His human existence full of mysteries and instruction, on which theologians have found much to say, and which has been the favourite subject of meditation with many contemplative souls. They have also loved to dwell on the thought of the sanctification of our Blessed Lady and of St. Joseph, as before of St. John and his parents, by means of the continual presence with them of the Incarnate God, a presence which was known to them, though unrecognized by all the world beside, and which they could in consequence continually

and lovingly venerate by adoration and homage, interior and exterior. The next event that is mentioned is the action of the absolute master, as he was deemed, of the political and social world, the Roman Emperor Augustus, in consequence of which a census was taken of the inhabitants of Syria, among other subject countries. This obliged St. Joseph to go up to Bethlehem just at the time when our Lady's pregnancy was to issue in the birth of her Child, and, as she could not be separated from him at such a time, she was forced to accompany him on the journey. Thus were the prophecies which fixed on Bethlehem as the birthplace of the Christ brought to their accomplishment by what was in itself either the proud whim or the astute policy of an earthly sovereign, who had at heart nothing but his own aggrandizement or the regulation or defence of his Empire.

We must give in the simple words of the Evangelist the well-known story of the rejection of the holy pair on their arrival at Bethlehem, of the refuge which they found at last in the cave which served as a stable to the *Khan* or caravanserai, or of the Birth of our Lord under all these trying circumstances of silence, obscurity, poverty, humiliation, and suffering which He had deliberately chosen for Himself and which had been so marvellously contrived for Him in the providence of His Father. Here we find ourselves again under the loving guidance of St. Luke. He tells us how the Angels were the first to honour our Lord at His Birth, and how they appeared, first one and then an innumerable multitude, to the simple shepherds watching over their flocks by night who were to be His first

earthly visitants. Thus the inhabitants of Heaven and the chosen representatives of the people of God had paid their loyal homage to the new-born King. Meanwhile the Star seen in the East was the witness to Him of the material creation of which He was the Lord. The whole universe, indeed, bare witness to Him as God. Now that a new creation and a new revelation of God were to be made, the course of nature was to be innovated upon by a material miracle, which virtually declared the identity between the author of the laws of the physical creation and the Redeemer of the world, the founder of the new order. The Kings themselves, who were set in motion by the Star, whether it appeared at the time of His Nativity or at that of the Annunciation, were the representatives of all those countless nations and generations to whom the natural law written in their consciences and the primitive revelation and promise which Adam had brought with him from Paradise constituted the knowledge of God, in virtue of which they were to serve Him. Thus the angels bring to our Lord the homage of Heaven, the Shepherds lay at His feet the worship of His chosen people, the Star declares Him to be the Lord of the Universe, the Wise Kings honour Him as the God of the Gentiles, the desired of all the nations of the earth. So, also in the circumstances of His Birth and Manifestation, He is served by the Cæsar on the throne of the world, by Herod the ruler in Jerusalem and by the Chief Priests of Judæa, who serve Him in the name of the Mosaic Law, the Temple, and the Prophets of the Old Testament.

The Scripture narrative, however, simply states the external facts in which the eternal counsels of

God for the honour of His Son were carried out to their completion. In like manner it states in the fewest possible words what happened at the mysteries which immediately followed His Nativity, those of the Circumcision and of the Presentation in the Temple, although the acts of our Lord which are thus so plainly told were acts that may be called sacramental, and had a far-reaching power as well as a deep significance.

And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the Governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child.

And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling-clothes, and laid Him in a manger, because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night-watches over their flock. And, behold, an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

And the Angel said to them, Fear not, for, behold, I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you, you shall find the Infant

wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory be to God in the highest, and on earth peace to men of good-will.

And it came to pass, that after the Angels departed from them into Heaven, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste, and they found Mary and Joseph, and the Infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all they that heard wondered, and at those things that were told them by the shepherds.

But Mary kept all these words, pondering them in her heart.

And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

And after eight days were accomplished, that the Child should be circumcised, His name was called Jesus, which was called by the Angel, before He was conceived in the womb.—St. Luke ii. 1—21.

The circumstances of poverty and humiliation and suffering under which it pleased God that His Son should come into the world, have constantly been dwelt upon by the Fathers and other holy writers, as having been selected in order to set the stamp of Divine predilection upon all that the world held in dishonour and contempt. They at once marked the Saviour of the world with the sign of the Cross, and gave to His whole Life the character of a grand lesson of the highest virtue, and of an

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atonement for the manifold abuses of the gifts of God which had burthened mankind with countless sins and offences against the Divine Majesty. But, when our Lord submitted to undergo all the penalties of sin which are contained in external sufferings of the kind which He now endured, the further question might have been asked, whether He would actually allow Himself to take up in His own Person the signs and marks which would characterize Him as Himself under the ban of sin. Thus the sacred rite of circumcision had been given to Abraham, when he was chosen as the father of the line from whom the Redeemer of the world was to spring, and it was connected with the covenant by which the holy people were born to God, and conveyed, though not in the same way as a Christian sacrament conveys grace, the pardon in those who received it of the inherited guilt of original sin. It is certain that this guilt was inherited neither by our Lord nor by His Blessed Mother, it could have no place in Him, and by virtue of His merits it was not permitted to have any place in her. It might have been thought, therefore, that He would not undergo this painful, and in some respects degrading rite, or indeed any of the rites of the Jewish law which signified the presence of sin or defilement of any kind in those who received them. The question was to be immediately answered in the providence of God, and it became clear that our Lord would have no exemptions from the common law in His own Person, it being, indeed, His participation in these expiatory rites which was to cause all the power and grace that had been conveyed with their reception. And in the same way, though our Blessed Lady had not incurred any of

the legal defilements attending childbirth in ordinary cases, by her Divine and Immaculate and Virginal Conception and Childbirth, still she was to undergo the legal rite of purification at the same time at which her Divine Son was redeemed, according to the precept of the Mosaic Law, by the offering made in the Temple by His parents. St. Luke continues thus the narrative of these mysteries:

And after the days of her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord. As it is written in the law of the Lord,[1] That every male opening the womb shall be called holy to the Lord: and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

And, behold, there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the Temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said:

Now thou dost dismiss Thy servant, O Lord, according to Thy word, in peace:

Because my eyes have seen Thy salvation,

Which Thou hast prepared, before the face of all people:

A light to the revelation of the Gentiles, and the glory of Thy people of Israel.

And His father and Mother were wondering at these things, which were spoken concerning Him:

[1] Exodus xiii. 2; Levit. v. 11.

And Simeon blessed them, and said to Mary His Mother: Behold, this Child is set for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted, and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

And there was a prophetess called Anna, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years, who departed not from the Temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, gave praise to the Lord, and spoke of Him to all that looked for the redemption of Israel.

And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.—St. Luke ii. 22—39.

After the Presentation and Purification, a veil again falls upon the movements of the Holy Family, until it is lifted in order that we may find the Wise Kings from the East at the feet of our Lord. As St. Luke clearly states that His parents returned to Nazareth after the scene in the Temple, in which holy Simeon bore witness to our Lord and foretold to the thoughtful ears of His Mother the future contradictions to which He would be exposed; and as St. Matthew states that the Wise Kings found our Lord at Bethlehem, it seems clear that we are thus implicitly told that, after some short interval, St. Joseph removed with our Lady and the Blessed Child to take up his abode at Bethlehem.

Christian tradition has filled up, in its own way, the blanks left in the sacred story by the very short

account of these wonderful strangers which is given to us by the Evangelist St. Matthew, the only writer of the four who has mentioned them and the events connected with them. There is no good reason for doubting the general accuracy of the traditions in their regard. The word by which their country is designated by St. Matthew, is of very vague signification, and may be understood of any region to the east of Judæa. The fact that God, in His providence, led them to the cradle of His Incarnate Son by means of a star, seems to be a sufficient foundation for two things which are commonly believed about them in the Church, namely, that they belonged to a country and a tribe where the study of the heavens was practised, at least by a certain class of the population, as seems to have been the case in Chaldea and Mesopotamia, and also that they inherited the traditions which had there been preserved of the prophecies of the unhappy prophet Balaam, mentioned in the Mosaic Book of Numbers,[1] a man who worshipped the true God, though outside the pale of the chosen people, who hated the Jewish tribes with a national jealousy, but was forced to bear witness to their high destiny in the counsel of God for the redemption of the world. Balaam had spoken of the promised Redeemer under the figure of a star,[2] and it seems as if the miraculous star, which now appeared to these watchers in the East, was a fulfilment of this prediction. The other feature which has been added to the story, as we find it in the Gospel of St. Matthew, by later tradition, is that of the royal dignity of these strangers, who were thus brought to pay their

[1] Numbers xxii.—xxiv. [2] Numbers xxiv. 17.

homage to the Infant Messias. Certainly there is no mention in the Gospel that these strangers were Kings. It is thought by some that they have been called Kings in the Church, on account of the fulfilment in their persons of some of the prophecies which speak of Kings as coming to honour our Lord. Such a prophecy is that in the Seventy-first Psalm, "The Kings of Tharsis and the Isles shall bring offerings, the Kings of the Arabians and Saba shall bring gifts." It is thought that these texts came to be applied in the Church to the Epiphany, and that thus the visitors in the Epiphany were considered to have been Kings. But it is not at all certain that these verses were applied to the Epiphany widely or early enough to create the tradition, nor is it altogether a new thing to find in a prophecy a detail which is not supplied in the narrative of the fulfilment of that prophecy in the New Testament. The evident consideration of Herod for the wise strangers testifies to their having been persons of some importance, whom he was afraid to attack openly. It is therefore by no means improbable, even on critical grounds, that the tradition represents the truth in this case as in others, and, such a tradition is also well worthy of respect on its own account.

The time between the appearance of the miraculous Star in the East and the arrival of the Wise Kings at Jerusalem must have been very considerable. The scene of their coming has often been dwelt upon by Christian contemplatives. The city was occupied on its wonted interests, the sacrifices and the worship of prayer and praise were going on in the Temple as usual, the Chief Priests bent on

their usual schemes of ambition and intrigue, the teachers were busy in their schools, and the money-changers driving their profitable trade in the sacred precincts. The rulers of the people were looking with ill-disguised suspicion and fear on the crafty and unscrupulous alien who had forced his way through bloodshed and crime to the throne, and he, in turn, regarded them and the mass of his subjects with ill-disguised scorn, not unmixed with dread, as he thought of the distant master of the world in the great Imperial City, on whose nod or frown his own fate and that of a hundred vassal or dependent kinglings hung. No more complete surprise can be imagined than that which struck the little world of Jerusalem with consternation when the strangers, evidently rich and powerful, as well as of noble rank, came to seek One of Whom no one on the spot, except a few silent devout souls, given to fastings and prayers night and day, had the least expectation.

This was the moment when the development of the counsels of God first came sharply, and, so to speak, rudely, across the course of human and secular life, stirring the fears of occupants of palaces and of worldly-minded prelates who sought their own gains in what seemed the service of the altar. For it was in the designs of Providence that this momentary shock should be given to the world, folded up as it was in the slumber and night of sin and pride and impurity. And how sharp the shock was is apparent from the impolitic haste with which Herod spread the news, from the measures which he took to satisfy the inquiry of the Wise Kings by calling the Sanhedrin together, as well as from the savage cruelty of his subsequent revenge for the failure of his designs on

the Kings and our Lord in the massacre of the Innocents. And yet, although the King is frightened and the whole city thrown into excitement, the law of Providence, which seems to shroud all these mysteries of our Lord's Infancy in secrecy and silence, holds good, even as to the Epiphany itself. It may have made some stir in the neighbourhood of the house where the Holy Family dwelt, but the Kings seem to have come and gone very swiftly, and within a few hours of their departure St. Joseph was on the road to Egypt with our Lord and His Blessed Mother. The massacre of the Innocents filled the whole country with bloodshed and mourning, but the Child for Whose sake all these things were done and endured had vanished, with the strange company which had come from so far to visit Him. This is the history as related by St. Matthew.

Now when Jesus was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and we are come to adore Him.

And Herod the King hearing this, was troubled, and all Jerusalem with him. And assembling together all the Chief Priests, and the Scribes of the people, he inquired of them where Christ should be born. But they said to him, In Bethlehem of Juda: for so it is written by the Prophet. And thou, Bethlehem the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the Ruler, that shall rule My people Israel.[1] Then Herod privately calling the wise men, inquired of them diligently the

[1] Micheas v. 2.

time of the star's appearing to them. And sending them into Bethlehem, said, Go, and search diligently after the Child, and when you have found Him, bring me word again, that I also may come and adore Him.

And when they had heard the King, they went their way, and behold, the star, which they had seen in the East, went before them, until it came and stood over where the Child was. And, seeing the star, they rejoiced with exceeding great joy. And going into the house, they found the Child with Mary His Mother, and falling down, they adored Him, and opening their treasures, they offered to Him gifts, gold, frankincense, and myrrh.

And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

And when they were departed, behold, an Angel of the Lord appeared in sleep to Joseph, saying, Arise, and take the Child and His Mother, and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the Child, to destroy Him.

Who rising up, took the Child and His Mother by night, and retired into Egypt. And he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the Prophet, saying, Out of Egypt have I called My Son.[1]

Then Herod, perceiving that he was deluded by the wise men, was exceeding angry, and, sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the Prophet, saying: A voice in Rama was heard, lamentation and great mourning,

[1] Osee xi. 1.

Rachel bewailing her children, and would not be comforted, because they are not.[1]

Now Herod being dead, behold, an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: Rise, and take the Child and His Mother, and go into the land of Israel, for they are dead, who sought the life of the Child. Who, rising up, took the Child and His Mother, and came into the land of Israel. But hearing that Archelaus reigned in Judæa in the room of Herod his father, he was afraid to go thither, and being warned in sleep, he retired into the parts of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled, what was said by the prophets, that He shall be called a Nazarene.—St. Matt. ii.

It is needless to point out how very secret and silent are the other mysteries which make up this earliest and largest portion of the earthly Life of our Lord. We are not told how long was the sojourn of the Holy Family in Egypt, but, whether it were long or short, it left no traces in earthly and human history. When St. Joseph is told to go back to the Holy Land after the death of Herod, he finds that even Bethlehem, to which place his steps would naturally have returned, is too much in the eye of the world for perfect safety, and thus, although he seems before to have deliberately abandoned Nazareth, he finds it best to make it his abode. In this, as St. Matthew points out, he was fulfilling a special line of prophecies, but these prophecies themselves at least included humiliation and obscurity among the marks of the promised King of Whom they spoke. Then the silence is unbroken until the

[1] Jerem. xxx. 15.

incident of the Tarrying in the Temple adds the last gem, as we may say, to the crown of mysteries of which this part of our Lord's human Life is composed, and then the veil again falls, until we find Him at the age of thirty, St. Joseph no longer by His side, our Lady His only companion, while the call to penance, which has been sounding for some months throughout the land, reaches the circle of hills in which Nazareth is nestled, and the Saviour of the World at length goes forth on His mission of peace. We now give the narrative of this period in the words of St. Luke.

And the Child grew, and waxed strong, full of wisdom, and the grace of God was in Him.

And His parents went every year to Jerusalem, at the solemn day of the Pasch. And when He was twelve years old, they went up to Jerusalem, according to the custom of the feast. And after they had fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers.

And seeing Him, they wondered. And His Mother said to Him, Son, why hast Thou done so to us? behold, Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? did you not know that I must be about the things that are My Father's? And they understood not the word

that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them. And His Mother kept all these words in her heart. And Jesus increased in wisdom, and age, and grace with God and men.—St. Luke ii. 40—52.

It is difficult to persuade ourselves that it is not by some strange accident that this is all that we know of the Thirty Years. But it is no accident, and we may even venture to say that, few as are the incidents of the history, it is yet complete in itself. The great acts of God which occupy these thirty years were in the spiritual order, and such acts do not strike the eye. They were carried out in the Soul and Body of the Incarnate God, in the souls of the highest saints of His Kingdom, Mary and Joseph and John, they were the foundations of a new creation, the powers of which reached backwards to the very beginning of human history, while the same powers are and will be active and energetic in the whole spiritual life of the Church in this world and in the next. Every one of these mysteries is in a true sense sacramental, and the counsel of God required them, and required no more than these at this stage of our Lord's work in the world. In them He touches the whole of human life, in them the whole universe, spiritual and material, does Him honour, in them all God's previous dealings with and mercies towards our race are summed up and ratified, and their fruit, as it were laid at His feet. Within the truths of these mysteries Christian theology and contemplation may feed themselves for ever, and no part of their appointed heritage lies outside them or beyond them, and what is involved

in and founded upon them. It is in this sense that we can discern the perfection of the work of God, and that it lies before us in all those main features which we are intended to contemplate, even in the short history of the Evangelists.

The same may be said as to another great head of instruction which is opened to us by the same mysteries. In this the virtues which our Lord practises, the hardships and humiliations which He chooses for Himself and for His Mother and St. Joseph, are considered as full of lessons to us, both as to our own practice, and as to the necessity of His thus making amends to the honour of the Father for the constant disobedience, the love of riches, comfort, and independence, which have been the sources of so many sins on the part of those whom He came to redeem. The mysteries which follow are not less rich in this spiritual instruction. And they also contain a further revelation of the counsel of God in His arrangement of the dispensation of the Incarnation. The powers of the world at once show their instinctive hostility to the new-born King, Who has come to bless them and strengthen them by the elevation and amelioration of the whole human race, and by replacing society on its true foundations as the work of God. This hostility is to be met, not by legions of angels, or the miraculous exertion of the irresistible power of God. It is to be met by flight, the resource of weakness, by concealment, retirement; obscurity, insignificance. The Flight into Egypt, the Massacre of the Innocents, and the long sojourn at Nazareth after the return to the Holy Land, are the mysteries upon which this lesson as to God's providence is hung. For by

far the greater part of His earthly sojourn our Lord is sanctifying common human life in the practice of domestic duties and virtues in the cottage and workshop at Nazareth. This long training in the Hidden Life is, however, once broken by the incident of the Tarrying in the Temple when our Lord was twelve years old—an incident which has been the source from which hundreds of thousands of His servants have derived the light and the strength, by the aid of which they have followed Him in all the various higher vocations which rise above those common paths of duty, to sanctify which He bestowed so much loving labour in the thirty years which passed before His Public Life began. So wonderfully is our Lord's Life, in all its beautiful simplicity, arranged as the foundation and the sanction of every vocation in which His children are to serve Him, that the Hidden Life at Nazareth has ever been looked upon as the pattern of religious observance and of domestic duty, while the example of the obedience, which He there practised towards St. Joseph and our Blessed Lady, comes to us blended with the lesson of the paramount rights of God, brought home to us by the scene in the Temple when our Lord was of the age of twelve years.

CHAPTER III.

The Infancy and Hidden Life as related in the Gospels.

THE full significance of all this chain of mysteries, the meaning of our Lord's example in each, the spiritual powers in which, as it may be said, each of them is still living and active, as well as other countless subjects for devout contemplation and prayer, which are suggested in relation to them by Christian theology and Catholic asceticism, must be left aside by us for the present. It is our business here to point out the relation of the Gospel narratives to the actual doings and incidents of this wonderful period of thirty years, during which the world went on its way as usual, with its God living in the midst of it, unknown, silent, active only in the sphere of the most intense spiritual energy. Strictly speaking, these most marvellous mysteries do not fall within the ordinary and absolutely essential limits of a Gospel, as the word was understood by those who were the first to use it in a Christian sense. We see this from the Gospel of St. Mark, which, though it was probably later as to the date of its composition than the Gospel of St. Matthew, is yet far more rudimentary and simple in character. A great veil seems to have hung over the origin of our Lord in the eyes of the people during His Life, and we do not find in the early speeches of the Apostles any

attempt to give prominence to the truths which are involved in His Birth of a Virgin at Bethlehem, in the witness of the Wise Kings, and the like. He was first manifested to the world at the age of thirty. He received Baptism at the hands of St. John, and began soon after to preach and collect disciples.

This is the point at which St. Mark's narrative begins, in strict accordance with the conditions laid down by St. Peter, when, before the Day of Pentecost, a new Apostle was to be chosen in the place of Judas, and with the words of the same St. Peter, when he described the Gospel message and witness in a few words to the first Gentile converts to the Church.[1] The Apostles had themselves been led by that teaching of the Father of which our Lord speaks more than once,[2] to their belief in the truth as to His Divine Person, and this was to be the foundation and beginning of the faith of all those to whom they addressed themselves.[3] The characteristic thought of St. Mark's Gospel, so to speak, may be said to be the proof of our Lord's Divinity by His miraculous works, and he begins his narrative at once with the Baptism and Temptation. When St. John wrote the fourth Gospel, the narratives of the mysteries of which we speak had already been filled up by the additions which St. Luke had made to the statements of St. Matthew. It is to these two last-named Evangelists, therefore, that we owe the whole of what is here considered as the first part of our Lord's Life, for the great passage with which

[1] See Acts i. 21, 22; x. 37—41.

[2] St. Matt. xvi. 17; St. John vi. 44, 45.

[3] Cf. the profession of the Ethiopian eunuch, after the instruction received from St. Philip (Acts viii. 37).

St. John opens his Gospel, and which sums up so wonderfully the doctrine of His Divinity belongs, it may be said, like that Divinity itself, to all time, and to every part of our Lord's earthly or heavenly Life. It gives the theology, strictly so called, which underlies the narratives of the particular mysteries and incidents which we owe, as has been said, to St. Matthew and St. Luke.

In considering, as to this part and all other subsequent parts of our Lord's Life, what has been inserted and what has been omitted by the several Evangelists respectively, we must continually bear in mind the conditions under which such insertions or omissions were made by them. They are not to be looked upon as writers of memoirs, who collect all that they can find, or relate all that they can remember. The purpose and method of each Evangelist are spoken of in another part of this work, and this is not the place for any full examination of such subjects. It is enough here to remind ourselves that what we find in the Gospels is properly to be considered as the matter relating to our Lord's Life which was selected for record on certain definite principles, by the authors, guided, as all Christians believe, by the inspiration of the Holy Ghost. The mysteries of our Lord's Infancy and Hidden Life are such and so many as we have seen. It remains for us to endeavour to gather instruction and intelligence respecting His actions, from the study of what has been selected out of the constellation of these mysteries by each of the two Evangelists before us.

The purpose of St. Matthew in what he has selected out of this part of the Gospel history is clearly far more controversial and argumentative than that

of St. Luke. The great argument which the Apostles and their first followers urged upon the Jews was the fulfilment of the prophecies, and the importance of this argument in their minds is wonderfully evidenced in the first Gospel. St. Matthew takes a very large and deep view indeed of the prophetical preparation for our Lord. To him the whole of Scripture and all the history of mankind, and especially of the chosen people, is one great prophecy of Jesus Christ. This truth involves a further truth—that of the many kinds and varieties of prophecy, which is at some times and in some cases more direct and formal than in others. The references in St. Matthew's Gospel to types and anticipations of incidents relating to our Lord's Person are sometimes tacit, and do not always lie on the surface. When he makes a direct application of a text, or of a series of texts, it is not always necessary that the words which he quotes, or to which he refers, should have no other more immediate reference than that which he draws from them. If the whole history of the chosen people, for instance, was ordered as it was ordered in reference to the Incarnation, then the calling of the Israelites out of Egypt, and the incidents which made the mothers of Rama wail for their children, were in themselves prophecies of our Lord.[1] But we must not here enlarge on the subject of St. Matthew's use of prophecy in its widest sense. It is enough to point out that those mysteries of our Lord's Childhood which he selects are introduced by him with the most direct purpose of eliciting from them instances of the argument from prophecy, which

[1] St. Matt. ii. 15, 18, quoting Osee xi. 1; Jerem. xxxi. 15.

must have been familiar to himself and the other Apostles in their first dispute with the Jews or their first instructions to Christians. Thus he passes by the Annunciation and Visitation to come at once to the trouble of St. Joseph, which was set at rest by the Angel, and which gives him occasion to introduce the prophecy of Isaias about the Virginal Conception and Childbearing, the fulfilment of which is made certain by the evidence of St. Joseph. Thus, again, he gives no account of our Lord's Nativity, but assumes it as known. He passes over the Circumcision and Purification, giving immediately the visits of the Three Kings and the testimony which they elicited from the highest Jewish authorities as to the place of our Lord's Birth. The sequel to the Epiphany is to him the fulfilment of two more prophecies, that of the wailing in Rama, and that of the call of God's Son out of Egypt, to which reference has just been made. In the same way St. Matthew seems to point to the dwelling at Nazareth chiefly as the fulfilment of that other chain of prophecies of various kinds, in which our Lord had been spoken of under the name Netser, or the Branch, and in which many particulars implying humiliation, hiddenness, and abjection are found blended with others that signify magnificence and power.[1] These prophecies he sums up in the words

[1] The chief passage referred to seems to be Isaias xi. 1—10, which must be compared with ch. liii. 2, seq. The same image is used Jerem. xxiii. 5, xxxii. 15, Zach. vi. 11, and is found at the very end of Sacred Scripture, Apoc. v. 5, xxii. 16. In some of these passages the Greek word ἀνατολὴ is used, in which the sense of "upspringing" passes into that of "dayspring," and to this St. Zachary seems to allude in his canticle, St. Luke ii. 78.

which nowhere occur in any prophetical book—"He shall be called a Nazarene."

It would certainly appear unintelligible in the writer of any ordinary memoir, to pass over, as St. Matthew has passed over, so many of the most conspicuous and important features of a long period like that of the Thirty Years, and to dwell on those alone which he has selected. The Annunciation has a higher theological and historical importance than the dream of St. Joseph, and the flight into Egypt reveals less of our Lord's majesty or of the work which He came to do than the Presentation in the Temple. But those mysteries which St. Matthew has selected have the obvious advantage of clinching the argument from prophecy by the most irrefragable evidence, such as that of St. Joseph witnessing to the virginal conception of our Lord, and that of the Jewish authorities themselves, as to the predicted place of His Birth; while the fact that His Birth had actually taken place, or was believed to have taken place there, was written in letters of blood on the memory of too many afflicted families in the neighbourhood to be easily effaced. In all these cases, even, it may be said, in the case of St. Joseph, the evidence to the fulfilment of the prophecy came from the very persons, who were, as it were, officially and personally bound to scrutinize it with the utmost rigour. The other two fulfilments of prophecy which St. Matthew selects are in some measure the natural sequels of the fear felt by St. Joseph of the cruelty of Herod and his family. They may perhaps also be considered as tacitly answering objections, which might at least have risen in the mind of devout Jews approaching the faith, on the score of the weakness and apparent

defencelessness of our Blessed Lord in His Infancy, as also of the stigma which seems to have rested upon Him on account of His connection with Nazareth. The objection is entirely reversed when it is shown that the Flight into Egypt was the fulfilment of a type, and that it made it possible to apply to our Lord the words of the Prophet as to the calling of Israel out of Egypt. The same remark may be made as to the other fulfilment, by virtue of which the ignominy that hung over Nazareth is shown to have been itself a prophetical mark attached of old to the promised Saviour of the world.

These may be considered as some of the more obvious reasons which may have guided St. Matthew in the selection which he has made from these earlier mysteries of our Lord's Life. There were, no doubt, many others. If his Gospel were compiled at the time to which it is usually attributed, and if, though then put together as a whole, it is in the main composed of documents which had been arranged almost in their present form and used in the instruction of the Church at Jerusalem from the very beginning, it is not wonderful that so little should have been said of the greater mysteries of the Infancy, as to which our Blessed Lady herself, who was living in the midst of that early Church, was the great living authority and witness. For whatever reason, it is certain that St. Matthew seems purposely to avoid all mention of Jerusalem and anything which happened there until he comes to the narrative of the immediate prelude to the Passion. In this he is followed by St. Mark, and, except as to the incidents of the Infancy, by St. Luke.

The first three Gospels are mainly Galilæan, except that St. Luke has devoted a very large portion of his work to incidents which happened in Judæa, though not in the Holy City. It is St. John, the last of the four, who fills up the gap thus left. In by far the greater part of his Gospel the scene is laid in Jerusalem itself.

We find ourselves in a different atmosphere from that of St. Matthew's Gospel when we turn to the two long chapters in our arrangement which embrace what St. Luke has added to the history of our Lord's Infancy. The beautiful simplicity of the language of his Gospel has often been noted, and if we ask ourselves from whom among all those who were "eye-witnesses and ministers" of the matter St. Luke could have gained all those details, we can find no more natural answer rising to our lips than that we have here what may almost be called "the Gospel of Mary." We cannot imagine that St. Luke would have had recourse to any one other than to the Blessed Mother of God for the materials of his history, nor can we conceive that that gracious Lady would have refused the aid which she alone of mortals could afford in a matter so highly concerning the honour of her Divine Son. If it be thought that St. Luke's Gospel must have been written at a time when our Lady was no longer living, or when the Evangelist could not have had recourse to her, we must remember that his materials, as in the case of St. Matthew, may have been gathered and used for instruction long before the whole Gospel was composed, and also that he may have derived them from her mediately as well as immediately. The more closely we examine the language and reflect

on the substance of this precious part of the Gospel, the more likely does it seem that what we find there comes almost immediately from the Blessed Virgin herself. The narratives of the Annunciation, Visitation, Nativity, Purification, and of the Tarrying and Finding in the Temple, seem almost to speak in her person, of whom it is said more than once that she kept all these sayings in her heart. If the tradition about her having been brought up in the Temple before her Espousals be accepted as true, she may have been present there at the time of the appearance of the Angel to St. Zachary, which was at least six months before the Annunciation. The account of Zachary coming out from the enclosure in which the altar of incense stood, is like the account of an eye-witness. It may be that our Lady was not present at the birth and circumcision of St. John, but the details of what then took place would naturally have been furnished to her by St. Elisabeth, and they supply the fulfilment of the prediction of the Angel at the time of the vision of St. Zachary. The visit of the shepherds to Bethlehem, the scene in the Temple at the Purification, and that other scene, twelve years later, when the first fulfilment of the prophecy of Simeon took place, are all circumstances on which our Blessed Lady's contemplative love would linger and dwell. The fondness with which the narrative seems to cling to the Temple, and the magnificent contemplations on the attributes of God and the ways of His providence, which are contained in the canticles that are here given, are all, if we do not mistake, revelations of the thoughts on which the Heart of Mary was continually occupied. There are even

expressions which are more likely to have been used by our Lady than any one else, as when it is said that our Lord's "father and mother" wondered at the things which were said concerning Him;[1] and again, that "His parents"[2] went up every year to Jerusalem at the solemn feast of the Pasch. Such seems to have been the ordinary familiar language of the Holy Home at Nazareth.[3]

It is natural to observe the contrast between the tone of the two Evangelists of whom we are speaking in their respective narratives of scenes of our Lord's Infancy. St. Matthew, as has been said, seems to select those incidents which are most serviceable to his purpose of vindicating our Lord's claim by the evidence of fulfilled prophecy. The omission of any direct account of the Nativity, or of the Purification, may be easily explained in this way, as well as the silence in which he passes over the greater part of the thirty years which were spent at Nazareth. On the other hand, the narrative of St. Luke flows on calmly and sweetly, as if he had no other purpose in view than simply to relate what had happened, although it would not have been difficult for him to name the prophecies which were fulfilled in the mysteries of which he speaks. The words of the Archangel Gabriel, indeed, both to St. Zachary and our Blessed Lady, are full of Scriptural and prophetical allusions, and in one instance in each case

[1] St. Luke ii. 33. Cf. verse 48: "*Thy father* and I have sought Thee sorrowing."

[2] St. Luke ii. 41.

[3] It may be added that Nazareth is called "their own city," at the end of the narrative of the Purification (c. ii. 39). Strictly speaking, it seems to have been our Blessed Lady's "own city," while St. Joseph belonged to Bethlehem.

are direct citations from Scripture, which bring to mind great personal prophecies in relation to the events which he was sent to announce. The faithfulness of God in fulfilling His promises made to the fathers, or to His servants, is the subject of direct thanksgiving and praise in all the three canticles which are inserted in this part of St. Luke. This direct mention of prophecy and promise by our Lady, St. Zachary, and holy Simeon, is a proof of the large space which they filled in the minds of the devout servants of God at that time. But there is no attempt in the narrative itself to call attention to the manifold fulfilments of prophecy which were to be discerned in the mysteries of the Childhood. The Gospel seems to be addressed to quiet Christian contemplation, the attitude of mind of which our Lady is the pre-eminent mistress and example, rather than to be a manual of arguments of various kinds, all of which tend to prove that our Lord was the Christ. No doubt, St. Matthew's Gospel was meant to be far more than such a manual. But the selection of its incidents seems nowhere more directly guided by such a purpose than in its few opening chapters.

If we turn now to the omissions in St. Luke, and ask why he has given us no account of the hesitation of St. Joseph, or of the coming of the Wise Men, or of the Flight into Egypt, we are naturally led to a consideration to which we shall have repeatedly to refer as a principle in the explanation of similar features in his Gospel. It would require a very great strain of imagination indeed to suppose that the Evangelist himself was ignorant of these things, and, if we are to suppose what is on so many

grounds most natural, that our Blessed Lady was his ultimate authority in this part of the Gospel, it is certainly an absolute impossibility that she can have been ignorant of these occurrences. We shall find the same difficulty as to the hypothesis of ignorance in numberless other cases where this Evangelist has omitted what has been related by St. Matthew. There is no other way of accounting for these omissions, in general, than the very simple principle that, as a rule, St. Luke does not, in the words of St. Paul, "build on another man's foundation," and that he purposely turns aside, in general, from the relation of what has already been selected by the Evangelists who preceded him. The turn of his mind and the characteristic tone of his Gospel lead him naturally, indeed, to rest on the mysteries and incidents and discourses which he has related with a tender and solemn gaze of his own. But, as we see in several instances, in which the requirements of his duty as an Evangelist have made it right for him to relate what has already been related by others, he is quite as much himself, quite as distinct and unique in the light which he throws upon his own side of incidents common to all the four, or to him with St. Mark or St. Matthew, as he is when he is narrating what the others have omitted. He could have given his own history of the coming of the Kings and of the Flight into Egypt, if it had been to his purpose, and the affliction of the mothers of Bethlehem could have been painted by him with as much touching simplicity as that of the widow of Naim. There is a most beautiful and refined modesty about the whole of his Gospel, an echo, as it were, of that intense humility of our Blessed

Lady which breathes in the two opening chapters. This modesty or reserve shows itself in the quiet, unobtrusive manner in which he supplies what had been omitted in the narrative of St. Matthew, as well as in his forbearance from all allusion to what his predecessor had said, while at the same time he leaves in absolute silence the history as it stands.

The same great and characteristic modesty of the third Evangelist is probably the cause of his silence as to the point where his narrative might seem at first sight either to correct or to run counter to that of others. Here, however, we must take into consideration the danger of transferring the common habits of thought of times like our own to the very different habits of generations, so far removed from us in so many ways as that to which the Evangelists belonged. We live in the midst of a multitudinous literature, of which the most rare and costly productions are more within the reach of every one, than was the case with the commonest books in the time of the early Church. The writer of any book on any subject has not only to make himself acquainted with the works of others on that subject, but he must expect also that his own readers are acquainted with them as well as himself. He must take note of points of collision or contact; at least, even if he resolves, for reasons of his own, to decline controversy, he cannot let himself seem to contradict writers whom he holds in reverence without affording his readers the means of explaining the apparent difficulty for themselves. But the age in which the Evangelists lived and wrote was no age for footnotes, or illustrations, or dissertations appended to the text. The need for these things had not been created by

the multiplicity of books and the general habit of reading. In the case of the Evangelists, it seems impossible to suppose that those who wrote last were ignorant either of the existence of the works of those who wrote first, or of the authoritative character which raised them so far above ordinary writings. St. Peter speaks of St. Paul's Epistles as Scripture,[1] and we can hardly imagine that St. Luke or St. John would have shown less respect to the Gospels of St. Matthew and St. Mark than St. Peter showed to St. Paul's Epistles. But each Evangelist addressed an audience of his own, few of whom, comparatively speaking, could compare his statements with those of his compeers, and still fewer of whom could have had any inclination to detect seeming discrepancies which did not lie on the surface. In such a case, even in a time like ours, few writers would go out of their way to give explanations, and, as has been said, such explanations would have been altogether strange and unprecedented in the times of which we are speaking.

It may thus be unnecessary to attribute to any especial reserve or reticence on the part of a writer like St. Luke the feature in his Gospel to which we allude, which consists in this, that he makes no reference to the former narratives, while at the same time he leads his own readers along a different path. The most distinct references to possible questions which can be discerned in his Gospel are such as his pointed statement about the taxing under Cyrenius, or as to the "fifteenth year" of the reign of Tiberius.[2] He may there be supposed to be giving a positive decision of his own as to matters

[1] 2 St. Peter iii. 16. [2] St. Luke ii. 2; iii. 1.

respecting which controversy had arisen or might arise. Elsewhere, when he departs from the narrative of St. Matthew, he gives no sign or note of an explanation of what might be a possible difficulty. We say that, as to this, it may be unnecessary to point to his singular modesty as the cause of his silence. But though this is perhaps unnecessary, his reticence is so entirely in keeping with this feature of his character that we cannot be wrong in saying that his modesty is at least illustrated by it. He gives his own narrative simply, and there leaves it, as it were, to fit itself into the other statements which have already been made as to the same subjects or incidents.

The most notable instance of this silence on the part of St. Luke in that part of the Gospel history on which we are engaged, is concerned with a question which has been much debated among Harmonists, and on which it is now necessary to make a few remarks. The chronological questions which have to be dealt with by writers who undertake to comment on our Lord's Life as a whole are of two kinds, which we may speak of as external and internal. By external questions we mean those which have to deal with the relation of the Gospel history to that of the world at large, as for instance, the date of the Birth, or Baptism, or Death of our Lord in the lists of the Roman consulates or Empires, or of the Greek Olympiads. The dates, for instance, which St. Luke intended to fix in the places lately referred to, bring the whole history of our Lord in direct connection with secular history on the assertion of the Evangelist himself. In so far as it is a point of necessity to meet any difficulties

which may thus arise, these external questions are of importance to the student of the Gospel history. But more immediately important are those which may be called internal, such, for instance, as that of the length of time during which our Lord preached, or that as to the number of Paschs celebrated during His Ministry, or the date with reference to His Passion at which that Ministry began in Galilee, and the like. If these questions are not fairly met, the history becomes a confusion and an uncertainty. If they are sufficiently answered, the history remains complete and orderly in itself, though it may still have to be adapted to the chronology of the world or to the annals of Tiberius.

It is a question of this latter kind which has arisen in consequence, as may fairly be said, of the silent manner in which the Evangelists leave their statements without reference or explanation. The question relates to the place of the Epiphany in the order of the mysteries of the Holy Infancy. St. Matthew's account of the Epiphany is not precise as to the time at which it occurred. But it seems to be quite clear as to the place, and we have therefore to conclude that the Holy Family were at that time resident at Bethlehem. Bethlehem is the town named by the Jewish authorities as the birthplace of the Christ, in answer to the inquiries of Herod. Bethlehem is the place on which the cruel vengeance of Herod falls after he discovers that he has been played with by the Wise Kings. Bethlehem is the place to which, as it appears, St. Joseph would naturally have returned when he came back from Egypt, if he had not been deterred by the news that Archelaus was on the throne of his father. It is

only possible to suppose that the Epiphany took place elsewhere, by imagining that when the Wise Kings set out from Jerusalem on the way to Bethlehem the star appeared and led them to some other spot while they thought they were going thither.

On the other hand, the narrative of St. Luke, which makes no mention at all of the Epiphany —though we cannot suppose that St. Luke was ignorant of it—tells us that on the fortieth day after our Lord's Birth, He was taken to Jerusalem to be presented in the Temple, as also that the Purification of His Blessed Mother might be accomplished, and that after that mystery they "returned to Galilee to their own city Nazareth." A difficulty therefore arises, on which so much argument has been spent, as to make it quite useless to attempt to epitomize what has been said. The only important question refers to the order of the mysteries, and is not difficult to settle if we keep to the principle of accepting all the positive statements of the Evangelists, and not allowing ourselves to be led away by arguments from their silence. It is clear from St. Luke that after the Purification the Holy Family returned to Nazareth. It is clear from St. Matthew that the Wise Kings found them at Bethlehem. There is a very strong improbability indeed in the supposition that the visit of the Wise Kings, the Flight into Egypt, and the return to the Holy Land, took place within the forty days before the Purification. If that be supposed possible, there would still be the difficulty to be met which is contained in St. Matthew's direct statement that St. Joseph was afraid to go into Judæa, much more would he have

been afraid to enter the Temple for the Purification. It remains, therefore, almost inevitable to place the visit of the Kings after the Purification. At what distance of time it is to be placed from the Nativity, we have little direct means of judging. Some have supposed that after the Purification there was a short sojourn at Bethlehem, and that in that interval the Kings arrived. This, however, seems hardly to respect the statement of St. Luke as to the return to Nazareth. The Evangelist may have had reasons, as has been already said, for omitting all mention of the Epiphany and of the Flight. But if these mysteries took place immediately after the return from the Purification, and before the departure for Nazareth—which, in this hypothesis, was not made until after the return from Egypt—it is difficult to see how St. Luke could have used the words which occur in his text as to that departure. The departure is as distinct an incident in his narrative as the going up to the Temple itself, and it is directly connected with it. It appears therefore necessary, in order to give full weight to the statement which must have been deliberately made by St. Luke, to conclude that the Holy Family returned to Nazareth before the visit of the Kings.

In that case, they must at a subsequent date have taken up their abode at Bethlehem. Here we come across an instance of the necessity of remembering that the Evangelists are not to be judged or understood as writers of the present day. In the present day, a writer like St. Luke, following a writer like St. Matthew, would probably add a word or note of explanation, saying that at a later point in the history the Holy Family returned to Bethle-

hem, and there received the visit of the Kings, as has been related by St. Matthew. It may be questioned whether any writer of St. Luke's age would have done this; but if a secular historian might have done it, it would certainly not have been done by an Evangelist. It is altogether unreasonable to expect it of St. Luke. He was going to omit the whole story of the Kings, the Flight into Egypt and the return from thence, and it would be entirely out of character in him to have referred to the place at which the Epiphany occurred. It may be that if he had done so, anti-Christian writers in our time would certainly have marked the note as manifestly spurious, and stigmatized its insertion as a clumsy attempt of some early transcriber to put the narratives of the two Evangelists in harmony. But the omission of any note of the kind in the later of the two Gospels before us, is absolutely of no weight at all as an argument against the natural hypothesis that, insomuch as the Kings found our Lord at Bethlehem, at a time which is evidently later than the Purification and the return to Galilee which followed after that mystery, the Holy Family must in the meantime have begun to reside, either permanently or for a time, at Bethlehem.

This supposition may also be said to have a foundation in the Gospel itself. For it is certainly implied by St. Matthew's language, that if St. Joseph had not been deterred by the fear of Archelaus, he would have gone to Bethlehem rather than to Nazareth on his return from Egypt. The words to which we refer seem to have no other purpose than to inform us, incidentally, of the reason why our Lord was brought up in Galilee instead of in the

city of David, where He had been born. This is quite in harmony with the supposition that before he was in any fear either of Herod or of Archelaus, St. Joseph had moved his residence from Galilee. St. Matthew could have had no reason for mentioning this change, for he had up to that point in his narrative said nothing at all about Nazareth. But there is evidently in his mind the thought that the change of residence from Bethlehem, the natural abode of the King of the Jews, required some kind of explanation.

It remains to fix, if that be possible, the time of the visit of the Kings, who found our Lord at Bethlehem. A considerable part of the difficulty arises from the circumstance that, from early times, the feast of the Epiphany has been celebrated, as now, on the twelfth day after Christmas Day. This custom fixes in our minds the idea that the visit of the Kings took place at a like interval of time after our Lord's actual Birth, and thus before the Purification. But it is far from certain that the dates at which the great mysteries of our Lord are usually celebrated were originally fixed, in all cases, on account of any very constant tradition. Again, even if this were the case, the date so fixed would only signify the anniversary of the mystery celebrated on a particular day. It would not of a necessity fix the distance in point of time between one actual occurrence and another. If the visit of the Kings were a year and twelve days after the Nativity, its anniversary would be on the same day as if the interval were either twelve days only, or two years and twelve days. The longer intervals here named are more in accordance with the Sacred

Text than the shortest of the three. It is certain that St. Matthew tells us that Herod "diligently inquired" as to the time of the appearance of the star, and that when he afterwards ordered the massacre of all the children "from two years old and under," the limit of age was fixed in consequence of the information which the Kings had given. It is therefore natural to suppose that the star had been seen a year and some months before the Epiphany. This calculation gives the shortest allowance of time to the "two years and under," reckoning as children of two years those that have lived more than one. The star must have been seen either at the time of the Annunciation or at that of the Nativity, but most probably at the latter date. If this was so, then the interval of twelve days from the Nativity is far too little, because it would not be in accordance with the information given to Herod by the Kings. But it would be too little, even if the appearance of the star be dated at the Annunciation. It is therefore fair to say that the words of Scripture justify us in supposing that the visit of the Kings took place at least some months after our Lord's Birth, and there would thus have been abundance of time for the Holy Family to return to Bethlehem from Galilee after the Purification.

It is hardly necessary to say anything more in explanation of the omission of all reference to the Hidden Life of our Lord in all the Gospels except that of St. Luke, in which, as has already been remarked, the silence is broken only as to the tarrying in the Temple when our Lord was twelve years old. The Hidden Life of our Lord is revealed

to us sufficiently, for the purposes of God's providence, in the few sentences in which it is summed up by St. Luke. Those few sentences hint to us the inconceivable blessedness of our Lady and St. Joseph, and the great virtues practised by our Lord in that wonderful period. They furnish an almost inexhaustible store for contemplation, as well as a lesson the teaching of which presses upon us at every hour of our lives. By saying no more than they do say, the Evangelists also teach us to expect the same reticence as to similar subjects in the remainder of their narratives. We shall find them speaking but very seldom of our Blessed Lady, and that, with the exception of St. John, only incidentally. When she does appear in the narrative, it will be with an obvious purpose, and, in the last Gospel, on occasions which are especially significant as involving great truths as to her position in the Kingdom of her Son. All the time of the three years of the Ministry she was probably as near our Lord, except occasionally, as during the Thirty Years at Nazareth; but neither in the one case nor in the other do the historians penetrate into the secrecy in which her intercourse with her Son is carried on.

CHAPTER IV.

First period of our Lord's Public Life.

As we pass on in order of time to the successive stages of our Lord's Life, we find the amount and minuteness of details which are furnished to us by the Evangelists almost uniformly increasing. We have seen how few are the great events and mysteries which mark the long period of thirty years between the Annunciation and the end of the Hidden Life. When we begin what, as has been said, is the Gospel history in the proper sense of the term, as it was first understood, we seem at once to find a comparative abundance in the materials which lie before us. This abundance goes on increasing, it may be said, as the periods into which the Life is divided become shorter. We know far more of the year and a half, more or less, which passed between the beginning of St. John Baptist's ministry and the first outbreak of persecution against our Lord, than of the whole thirty years before. Yet this first period is less rich in detail than that which immediately follows it, embracing rather more than a year, up to the Confession of St. Peter. Less than a year ensued between that Confession and Palm Sunday, yet as to this period we have still more abundant information regarding the sayings and doings of our Blessed Lord. Holy Week and the history of the Passion,

again, fill a very much larger space in the Evangelical records than any similar period of time which preceded them. In the Passion, in particular, we seem to trace hour after hour the unfolding of the marvellous counsels of God. It seems as if we could hardly imagine that anything important of what then happened has been veiled in silence.

The importance of the ministry of St. John Baptist, as the ordained introduction and prelude to that of our Lord Himself, has been already clearly established by the prominence which is given to St. John, and to the circumstances of his conception and birth in the narrative of St. Luke. There are also several references to his ministry in the Acts, which show how completely its importance was recognized by the Apostles.[1] The first three Evangelists give us, each in his own way, an account of the preaching of St. John, his Baptism, his anticipatory witness to our Lord, and our Lord's baptism by him.[2] These events are thus recognized as the formal preliminaries and foundations of our Lord's own Ministry. The preaching of St. John may have lasted, altogether, nearly a year, and it was approaching its close when our Lord came to be baptized. Its object was that described in the prophetic words applied by St. John himself in his answer to the Pharisees,[3] and by the first three Evangelists, as well as by the Angel who announced his future birth to his father, and by his father himself in his canticle as given by St. Luke. The leading idea in all that is said of him is "the preparation of the ways of the Lord." This idea is

[1] See Acts i. 22; x. 37; xi. 16; xiii. 24, 25; xviii. 25; xix. 3, 4.
[2] St. John i. 23. [3] St. Luke i. 76, seq.

most fully developed, as is natural, in the poetical outburst of St. Zachary.

> Thou shalt go before the face of the Lord,
> To prepare His ways,
> To give knowledge of salvation to His people,
> Unto the remission of their sins,
> Through the bowels of the mercy of our God,
> In which the Orient from on high hath visited us,
> To enlighten them that sit in darkness and in the shadow of death,
> To direct our feet into the way of peace.

After thirty years of training in the desert, St. John appeared to prepare the way for our Lord by the preaching of repentance. For in all seasons of grace, whenever there is to be an outpouring of God's spiritual bounties of unusual magnificence, the great impediment to the reception of the gift lies in the sins of men. It matters little whether the distinctive character of the gift be that it is one of light or one of strength—light to the mind or strength to the will. In either case sin is the hindrance, because, as our Lord afterwards said to Nicodemus, men do not come to the light, and they love darkness rather than light, because of their evil deeds. "Repent ye, and do penance, for the Kingdom of Heaven is at hand." The call went like a strong fresh breeze from one end of the land to the other. St. John's chief external warrants for his mission were the austerity of his life and the winning holiness of his character. But the power of his call lay in the sense of need which pervaded all consciences, the instinctive thirst for forgiveness, light, grace, restoration, hope for the future, which few human hearts have ever entirely overmastered. The grace of God worked wonderfully in the souls of men to bring them to his feet.

This may have been one reason why he wrought no miracles. The Evangelists especially mention Judæa, Jerusalem, and the country about the Jordan, as having been moved by St. John's preaching. We have evidence in the Apostles themselves that it was not without its effect even upon the more distant Galilæans. The Gospels describe a movement almost universal, and we are told that many even of the more religious classes, the ecclesiastics who stood the highest in the popular esteem, went out to him like the rest, though theirs was the class in which he had comparatively fewest disciples, the class which, as our Lord once pointed out, had as such rejected him. For every such call as his is a trial to hearts, and as the holy Simeon had prophesied to our Lady that the contradiction which would be offered to our Lord would be on account of the "revelation of the hearts of many," so now it was as to the ministry of His Forerunner. The rejection of our Lord by the ecclesiastical authorities was already foreshadowed in their neglect or dislike of the preacher of penance. As they treated St. John, so were they to treat Him before Whose face he was sent.

St. John's penitents confessed their sins and were baptized, according to the rite not uncommon among the Jews, the special signification of which varied according to the intention wherewith it was used, which in this case was the profession of the state of penitence after sin, and of hope and faith in the coming Messias of Whom St. John spoke. This was the second part of his office, to point out our Lord after people had been prepared to receive Him by the humiliation of confession and baptism. The

movement had been continued for half a year or so when our Lord Himself left Nazareth, about His thirtieth birthday, and presented Himself to receive at the hands of St. John the baptism of penance.

St. John had had an intimation given to him that the promised "Baptizer in the Holy Ghost," for Whom he was to prepare the way, would be made known to him by a special sign. He was to see the Holy Ghost descending and abiding upon Him. The sign had not been given when our Lord came to him on the banks of the Jordan. In this sense, then, He was as yet unknown to St. John, that is, the divinely appointed sign had not been given in His case.[1] But St. John in other ways knew our Lord. It matters little whether this knowledge had been fostered from the earliest years of the two Children by that constant intercourse between their families on which Christian art has so often loved to linger. St. John, as we know from the mystery of the Visitation, knew our Lord while yet unborn, and while he was himself also still in the womb of his mother, and it is impossible to suppose that his spiritual intelligence as to the Divine Presence enshrined in that Sacred Manhood was greater when he was an infant than now, when he had been sent forth with the express commission to make Him known to the world at large. The Evangelist St. Luke, who may be considered as that one of the four who, when he relates any incident, does so in the most historical manner, gives the account of St. John's preaching as follows:

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, and

[1] St. John i. 30, 31.

Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa, and the country of Trachonitis, and Lysanias Tetrarch of Abiline, under the High Priests Annas and Caiphas, the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it is written in the book of the words of Isaias the Prophet, A voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salvation of God.[1]

He said therefore, to the multitudes that came forth to be baptized by him, Ye offspring of vipers, who hath showed you to flee from the wrath to come? Bring forth, therefore, fruit worthy of penance, and do not begin to say, We have Abraham for our father. For I say to you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree, therefore, that bringeth not forth good fruit, shall be cut down, and cast into the fire.

And the people asked him, saying: What then shall we do? And he, answering, said to them, He that hath two coats, let him give to him that hath none, and he that hath meat, let him do in like manner. And the publicans also came to be baptized, and said to him, Master, what shall we do? But he said to them, Take nothing more than that which is appointed you. And the soldiers asked him, saying: And what shall we do? And he said to them, Do violence to no man, neither calumniate any man, and be content with your pay.

And as the people was of opinion, and all were

[1] Isaias xl. 3—5.

thinking in their hearts of John, that perhaps he might be the Christ, John answered, saying to them all, I, indeed, baptize you with water, but there shall come One mightier than I, the latchet of Whose shoes I am not worthy to loose. He shall baptize you with the Holy Ghost, and with fire. Whose fan is in His hand, and He will purge His floor, and will gather the wheat into His barn, but the chaff He will burn with unquenchable fire. And many other things, exhorting, did he preach to the people.—St. Luke iii. 1—18.

St. Matthew's account of the Baptism of our Lord is as follows:

Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

But John stayed Him, saying, I ought to be baptized by Thee, and comest Thou to me? And Jesus, answering, said to him, Suffer it now: for so it becometh us to fulfil all justice. Then he suffered Him.

And Jesus being baptized, went up presently out of the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending, as a dove, and coming upon Him. And, behold, a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased.—St. Matthew iii. 13—17.

The contest of humility, if we may so speak, between our Lord and St. John is related by St. Matthew, and the main features of the great mystery of our Lord's Baptism are given by each of the three first Evangelists. We need not dwell here on the manifestation of the Three Divine Persons which now took place, nor on what we may call the sacramental effects of this mystery considered as the foundation of Christian Baptism, in which regeneration, the imparting of a new

nature, is wrought in us by the Holy Ghost, in which we are made the children of God, and share that Sonship of our Lord's which was here solemnly proclaimed, and in which the heavens are not simply laid open to us, but a right moreover of citizenship in that blessed country is conferred upon us as members of our Lord to Whom it belongs by inheritance. The Fathers also dwell on the sanctification of the element of water by our Lord's touch, which has made it the external and material part in the great Sacrament of our new Birth. They also bid us remark on the law of the providence of the Father, according to which exaltation waits upon self-humiliation, and humiliation is the fit preparation of the reception of a great dignity. This law they see exemplified in the humiliation of our Lord, Who now took on Himself the condition and state of an actual sinner—for such were those who approached the baptism of St. John—and in the magnificent declaration from heaven as to His dignity and office which followed on His Baptism.

It seems that the great mystery of the Fasting and Temptation followed immediately on the Baptism. It took place on the lonely mountain track not far from Jericho, where the Jordan makes its way towards the Dead Sea. We here meet with an event of the highest spiritual importance, the effects of which are felt throughout all time and by all those who share either of the two natures, human and diabolical, which there met in conflict as they had met before in Paradise, when the victory had been on the side which was now to be in turn defeated, a victory which had enslaved mankind as our Lord's victory was now to deliver them. And

here for the first time is an event related such as could have had no human witness, and which could only have become known to the Church from our Lord's own mouth or by revelation of the Holy Ghost. We learn, therefore, at once the importance of this mystery, and also that it is not beyond the range of the New Testament Scriptures to relate such events, few though there are, comparatively, which are actually so related. The importance of the mystery lies in the overcoming of Satan by our Lord in His Human Nature, and in the consequent weakness which paralyzes the tempter in his assaults on all those who are united by grace to our Lord. It lies also in the perfect example set us by our Lord of the manner in which we are to resist temptations by what St. Paul calls the shield of faith, and in the grace which this victory has won for us to follow that example. In the same way the Pattern of our Lord is to us both a most instructive example and a source of power from the use of that great spiritual weapon which He then employed and blessed.

And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert, for the space of forty days, and was tempted by the devil. And He did eat nothing in those days, and when they were ended, He was hungry.

And the devil said to Him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him: It is written, That man liveth not by bread alone, but by every word of God.

And the devil led Him into a high mountain, and showed Him all the kingdoms of the world in a moment of time, and he said to Him, To thee will I give all this power, and the glory of them, for to me they are

delivered; and to whom I will, I give them. If thou, therefore, wilt adore before me, all shall be thine. And Jesus, answering, said to him, It is written, Thou shalt adore the Lord thy God, and Him only shalt thou serve.

And he brought Him to Jerusalem, and set Him on a pinnacle of the Temple, and said to Him: If thou be the Son of God, cast thyself down from hence. For it is written, that He hath given His angels charge over thee, that they keep thee, and that in their hands they shall bear thee up, lest thou dash thy foot against a stone. And Jesus, answering, said to him, It is said, Thou shalt not tempt the Lord thy God.

And when all the temptation was ended, the devil departed from Him for a time.—St. Luke iv. 1—13.

Both the Fasting and the Temptation of our Lord mark stages of great moment in the execution of His great office of Redeemer and of Founder of the New Kingdom, and in the manifestation of His dignity and power both to angels and men. It seems to have been just at the time when the final temptations of Satan were presented to our Lord in the wild solitude of Quarantana, that a formal interrogation as to his own person and office was made to St. John Baptist where he was still teaching and baptizing by the Jordan. The ecclesiastical rulers at Jerusalem had kept themselves in reserve as to the extraordinary movement created by the preaching of St. John, to which in general they paid no heed themselves. There may have been many among them of innocent and strict lives, but as a rule they were the victims of that hardness of heart which pride and ambition engender in any ministers of religion whom they infect. It may have seemed

a little thing not to join in the general movement to penance which had been called into life by the preaching of the Baptist, but it was the logical beginning of a course of conduct which led them at last, in the worst meaning of the words of Gamaliel, to be fighters against God. The popularity of the preacher roused in them a jealousy as great as the compunction which his words excited in the hearts of others. It belonged to their office to sanction, or at least to supervise, anything like religious teaching or the formation of a new school, and in virtue of their authority they sent some Pharisees to interrogate him. They first asked who he was, and when he disclaimed the character of the Christ, or of Elias, or of the Prophet whom Moses had promised, and declared that he was but "the voice of one crying in the wilderness," to prepare the way of the Lord, they asked him in the next place why he baptized? His answer dwelt less on himself than on the immediate coming, or rather the presence, of One among them of Whom he had often spoken in the course of his preaching, Whose shoe's latchet he was not worthy to unloose, and of Whom he said that He was to baptize with the Holy Ghost and with fire.

Immediately after this testimony of St. John, which his namesake specially mentions as having had an official and formal character, both in the manner in which it was made and in the persons to whom it was addressed, the return of our Lord from His Temptation gave the Baptist the opportunity to point Him out privately to some of His own disciples as the "Lamb of God, Who taketh away the sin of the world," adding a further and much fuller testi-

mony than that which he had given to the Pharisees, and declaring in particular that he had seen in Him the promised sign of the descent and abiding of the Holy Ghost on Him. He sums up his testimony by pointing our Lord out as the Son of God. His witness to the title of the Lamb was repeated on the following day. Two of St. John's disciples who heard it went at once to our Lord. They seem to have been St. Andrew and St. John Evangelist. The latter has at all events related to us the whole scene with great minuteness, including the first interview of St. Peter with our Lord, when He gave him the promise of the name of Cephas, as also the call of St. Philip and St. Nathanael, whom it is natural to identify with St. Batholomew. St. Peter was brought to our Lord by his own brother; St. Philip, alone of the five, was called by our Lord Himself. In his turn he brought to our Lord his friend Nathanael of Cana, the one who at first hesitated on account of some neighbourly prejudice against Nazareth and its people, and who was overcome by the words which showed that our Lord could read his heart.

Here we may insert the narrative of St. John:

Again, the following day, John stood, and two of his disciples, and looking upon Jesus as He was walking, he said, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, said to them, What seek you? They said to Him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He said to them, Come and see. They saw where He abode, and they

stayed with Him that day. Now it was about the tenth hour.

And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed Him. He first findeth his brother Simon, and said to him, We have found the Messias (which is, being interpreted, the Christ). And he brought him to Jesus. And Jesus, looking upon him, said, Thou art Simon the son of Jona, thou shalt be called Cephas (which is interpreted, Peter). On the following day He would go forth into Galilee, and He findeth Philip. And Jesus said to him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and said to him, We have found Him of Whom Moses in the law, and the prophets, did write, Jesus the son of Joseph of Nazareth. And Nathanael said to him, Can anything of good come from Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming to Him, and He saith of him, Behold an Israelite indeed, in whom there is no guile! Nathanael said to Him, Whence knowest Thou me? Jesus answered, and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him and said, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered and said to him, Because I said unto thee, I saw thee under the fig-tree, thou believest? greater things than these shalt thou see. And He saith to him, Amen, amen, I say to you, you shall see the heaven opened, "and the angels of God ascending and descending" upon the Son of Man.[1]—St. John i. 35—51.

Our Lord was on His way to Galilee when these five disciples first joined Him, and we find Him

[1] Gen. xxviii. 12 (Jacob's ladder).

proceeding at once to Cana, where our Blessed Lady was awaiting Him. The marriage to which He and His disciples were invited as guests, and where she appears to have filled some position which gave her authority, was probably that of some relative of the Holy Family. Here it was that, at the prayer of our Blessed Lady, on an occasion which in itself might seem hardly to call for any Divine interposition, our Lord manifested His glory by what St. John calls the beginning of miraculous signs, changing the water into wine, in order to supply the guests with abundance. A few days after this, He left Cana with His Mother and the cousins who are called in Scripture His brethren, as well as His disciples, and spent a short time at Capharnaum before going up to Jerusalem for the first Pasch after His Baptism.[1]

His presence at the feast gave Him an occasion for another of these great manifestations of power and authority which now become frequent in the Gospel narrative. He said little about Himself, but He taught and acted with the highest authority. His disciples has already heard Him call them to Himself as a Master, and display a knowledge of the secrets of hearts in the case of Nathanael, and these manifestations had been followed by the first miracle at Cana. At Jerusalem He again wrought many miracles, so many as to attract public attention in the most marked degree, and to furnish, in the opinion of the learned among the Jews themselves, an argument for His Divine Mission. But the most wonderful act of this time was the cleansing of the Temple from the profanation of the money-changers and the traffickers in victims

[1] St. John ii. 1—12.

for the various sacrifices, an act of extreme and even severe authority which no one had ventured to resist. It gave occasion to the question put to Him by the Jews as to the sign by which He proved His authority, a question which our Lord answered by a mysterious and parabolical allusion to His own future Passion at their hands, and to His Resurrection, which was to be the great sign that would establish the authority on which He acted. His words fell unintelligibly upon their carnal ears, and were treasured up against Him, to be produced in a garbled form three years later, as the ground of the accusation which led to the fulfilment of the prophecy which they contained.[1]

For the moment our Lord was sought by many —more than He thought it well to trust, knowing, as St. John tells us, what was in man, the weakness of many good intentions, the fickleness and instability, the self-seeking and malice, which many a fair exterior covered. Nicodemus came to Him by night, and the report of the conversation that passed on one of his visits sums up for us the points on which our Lord now insisted; the new birth, the necessity of faith, the efficacy of the future Passion, to which He now again referred, and the influence of a good or a bad conscience on the reception of truth.[2] After the feast, our Lord remained a short time in the country parts of Judæa near Jerusalem, receiving disciples who were baptized by such of His future Apostles as had already become His companions. His attractiveness grew, and seemed likely to surpass

[1] St. John ii. 13—25.

[2] St. John iii. 1—21. See the next chapter, "Discourses of our Lord during the first Period."

that of His Forerunner. The Jews endeavoured to sow dissensions between the followers, if they could not raise rivalry between the teachers. The occasion of the dispute seems to have been the power of purifying from sin possessed respectively by the two baptisms. The half complaint made to St. John by his disciples, who felt only too naturally for the waning influence of their master, gave him an occasion for his last recorded testimony to our Lord, in which the doctrine of His Eternal Sonship is put forward in the clearest and fullest light, and in which St. John speaks of himself with the utmost humility, claiming no higher office or joy than that of the Friend of the Bridegroom. We have here another beautiful title of our Lord, which we owe to St. John.[1]

No rivalry was to be feared between our Lord and St. John. The doctrine which they proclaimed was identical, and no one could mistake the perfect abnegation and humility with which St. John on every occasion made way for our Lord, and took for himself the secondary part which he describes by the title just now mentioned. But the success which could not move St. John to jealousy might very naturally attract the active opposition of those who had already shown themselves so jealous of St. John himself. The fourth Evangelist tells us that when our Lord knew that the Pharisees had been told of the increasingly large numbers of His disciples, He withdrew from Judæa and betook Himself once more to Galilee. We shall find Him all through, till the last period of His Ministry, avoiding direct collision with the ecclesiastical

[1] St. John iii. 22—36.

authorities as such, and a formal demand from them for the same kind of explanation which they had asked of St. John seems to have been always evaded by our Lord. Their hearts were already hardening or hardened towards Him, and He would give them time for reflection and for the pleadings of grace to work upon them, in that spirit of not breaking the bruised reed or quenching the smoking flax, of which the Prophet speaks in the passage applied to our Lord's conduct on a similar occasion by St. Matthew. So after a few weeks our Lord left Judæa, and chose the remote Galilee as the scene of His preaching. He took also at this time the direct road northwards through Samaria, His company being but small, and the journey not being made at one of those times of the year when the great pilgrimages to Jerusalem were usual, and being thus less likely to attract hostile attention from the people. Thus it was that He came in the first day's journey to Jacob's well at Sichem, where He met the poor sinful woman whose history is related in the fourth chapter of St. John's Gospel, and whose conversion led to the very remarkable reception of Him by the townspeople of Sichem. To her, again, as in the case of Nicodemus, He spoke with a simplicity, directness, and openness which He was able to use on comparatively few occasions, but which we may well suppose that He would have delighted to use always if He had to deal with hearts as docile as hers. He addressed Himself to her without waiting for an invitation, and disarmed her suspicions by making Himself a suppliant of her hospitality. He touched the needs of her soul by His promise of living water, brought her to

compunction by showing that He knew the irregularities of her past life, and then assumed authority and claimed her faith in Himself. In the few words between our Lord and His Apostles which followed on this interview with the woman, we can discern the yearnings of His Sacred Heart after the future conversion of the Samaritans, as well as for that Passion of His own which was the necessary condition of that conversion and of all the fruitfulness of the labours of His disciples.[1]

On their arrival in Galilee, the news of the imprisonment of St. John on account of his opposition to the adulterous and incestuous marriage between Herod Antipas and Herodias may have greeted the little band of travellers. This event would naturally turn many eyes upon our Lord. Would He be intimidated by the violence which had so rudely closed the career of His Forerunner? Would He, Who had shown so much miraculous power in various ways, exert it now in favour of the imprisoned prophet? Would He even rouse the popular feeling against Herod, and put Himself at the head of a revolt? Our Lord's conduct gave an immediate answer to such questionings. Instead of showing any fear of Herod, He was now to begin a course of preaching on a scale quite unprecedented, and in a manner which would bring the truths which He preached home to every town and village in the country, without drawing their inhabitants together to any one point. But He would devote Himself to this mission entirely, and leave the providence of God to work out the perfection of St. John in the

[1] St. John iv. 1—42. See the next chapter, "Discourses of our Lord," &c.

prison, as well as the chastisement of Herod, in the time and manner most pleasing to Himself. He had nothing to fear from Herod, but His Mission was one of mercy, and not of vengeance.

Thus the point of time at which St. John was cast into prison became to the Apostles and the Evangelists the date of the beginning of our Lord's Public Ministry, properly so called. Before its actual commencement some very notable events occurred, which served to usher it in, as it were, in the manner which so often characterizes the great acts of Divine mercy or power. The Galilæans received our Lord with gladness, we are told, having themselves seen the miracles which He had lately wrought in Jerusalem at the feast that had just passed. Our Lord went at once to Cana, perhaps because our Blessed Lady was again there. Here He received an urgent appeal from a person of high position, as it seems, in the Court of Herod himself. His son lay ill at Capharnaum, in danger of death. He had heard of the wonders wrought in Jerusalem by the new Prophet, and of His having now arrived at Cana. Cana was at a considerable distance from Capharnaum, but the father set off at once to our Lord, and begged Him to come down and heal his son. Our Lord tested his faith, and at the same time made a large demand upon it. He could heal at a distance as well as present. "Except you see signs and wonders you will not believe." The father repeated his prayer, but when our Lord told him to go, that his son lived, his faith had become so strong that he believed, and returned at once. On his way he was met by his servants, who had come to meet him with the news of his son's recovery, which had happened

at the very time when our Lord had spoken to him. The miracle converted the father and all his household to belief in our Lord.[1]

Our Lord seems to have been on His way to Nazareth when this miracle took place. The next Sabbath found Him in the synagogue in which He had so often worshipped, and perhaps ministered before, with the whole crowd of His townsfolk assembled to hear Him speak, and full of eager pride in expectation of some miracle. But it was the will of His Father that He should not work miracles there at that time, and although all hung upon His lips, while He spoke of the fulfilment in His own Person of the words of Isaias about the mission of the Messias,[2] yet, when He went on to say that a prophet was not accepted in his own country, and quoted the instances of Elias and Eliseus, they turned upon Him in sudden anger, and attempted to put Him to death by hurling Him from the precipitous summit of the hill on which Nazareth was built.[3] Thus He began His Galilæan ministry with a great humiliation; His own people rejected Him and even sought His life. Nothing of the kind had as yet taken place elsewhere. Before the jealous suspicions of the priests at Jerusalem ripened into devices to be rid of him at any cost, the men among whom He had lived for thirty years sought to put Him to death. This incident, humanly speaking, brought about our Lord's final separation from Nazareth as His home. He was to visit it again, but henceforth His own city was to be another place, far better suited, on account of its situation,

[1] St. John iv. 43—54. [2] Isaias lxi. 1, 2.
[3] St. Luke iv. 14—31.

to be the centre of the great activity to which He was now to give Himself, though the majority of its inhabitants were to treat Him with an ingratitude like that of the Nazarenes, which was to be the cause of the ruin of their city.

Our Lord passed tranquilly to Capharnaum, on the shore of the Lake of Galilee, and there began at once His active course of preaching. He seems to have left His newly-formed band of disciples before going to Nazareth, and now He finds Peter and Andrew, James and John, on the shore of the inland sea, the first pair fishing, the second repairing their nets in the boat with their father and his servants. Our Lord called them to follow Him, and they at once left their nets to join Him. Then followed the scenes on the Sabbath in Capharnaum, so marvellously contrasting with what had taken place, perhaps only a week before, at Nazareth—our Lord's authoritative teaching, the cure of the demoniac in the synagogue, the healing of Peter's mother-in-law, and, when the sun had set and so ended the Sabbath, the crowding to the door of the house in which our Lord was of sick and afflicted persons of all kinds, including demoniacs, in order to be healed. He laid His hands on the sick, and cured them, casting out the devils with a word, and forbidding them to speak and make Him known. There seems no reason for doubting that the words of the Evangelist are here to be taken literally, and that on this great occasion our Lord healed all that then were to be healed in the city.

And He went down into Capharnaum, a city of Galilee, and there He taught them on the Sabbath-

days. And they were astonished at His doctrine, for His word was with power.

And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, saying: Let us alone, what have we to do with Thee, Jesus of Nazareth? art Thou come to destroy us? I know Thee Who Thou art, the Holy One of God. And Jesus rebuked him saying, Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

And there came fear upon all, and they talked among themselves, saying, What word is this, for with authority and power He commandeth the unclean spirits, and they go out? And the fame of Him was published in every place of the country.

And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them.

And when the sun was down, all they that had any sick with divers diseases, brought them to Him. But He laying His hands on every one of them, healed them. And devils went out of many, crying out and saying, Thou art the Son of God. And He, rebuking them, suffered them not to speak, for they knew that He was Christ.—St. Luke iv. 31—44.

Early the next morning our Lord stole out into a desert place to avoid the crowd, and when He was pursued and found by His disciples and others, He bade them follow Him to other towns and villages, such being His Mission. Thus began that great course of missionary preaching which occupied our

Lord for many months from this time—perhaps, with intervals, for almost the whole of the year up to the time of the next Pasch. It is described in very few words by the Evangelists, but their expressions are of the strongest kind. His course lay from town to town and village to village throughout the whole of Galilee, and He always preached in the synagogues. His preaching was accompanied and authenticated by numberless miracles on sick persons of every kind, lunatics, and demoniacs. His fame spread far and wide, as was natural—far beyond the limits of the scene of His actual preaching—and, although it was the characteristic of His method to bring the Gospel home to one place after another, His reputation as a teacher and as a worker of miracles gathered a multitude around Him from places too widely apart for Him to visit, from all Syria, and Judæa, and Jerusalem, and Peræa, as well as from Galilee itself. We are thus able to see another element in the picture as it is drawn for us by the Evangelists, that, namely, of multitudes following our Lord from place to place, and gradually forming themselves, under His guidance, into an almost organized body of disciples, who were becoming accustomed to His teaching, and so capable, as time went on, of higher and higher instruction. At the head of this multitude were some at least of the future Apostles.[1]

The Evangelists tell us that the burthen of our Lord's preaching was the necessity of penance, the approach of the Kingdom of God, and the call to faith. "The Kingdom of God is at hand, do

[1] St. Matt. iv. 23—25; St. Mark i. 39; St. Luke iv. 44.

penance, and believe the Gospel."[1] These are the same topics which were urged by St. John in his preaching, as indeed they must always be the subjects with which all evangelical preaching must begin. But we find St. John had carried on his instructions so far at least as to give special rules of life to different classes of persons who came to him, while in our Lord's case the great monument which remains to us of His teaching at this time shows that He led those who listened to Him to the very height of Christian perfection. This great monument is the Sermon on the Mount, which is preserved to us by St. Matthew. At the time of His Ministry, wonderful as were His miracles and the many revelations of Himself which were contained in His example, as it must have been watched and studied by the loving eyes of Peter and his companions, perhaps the most wonderful part of what they witnessed was the doctrine which they heard Him deliver. We may well consider the Sermon on the Mount as the formal promulgation of the new Evangelical Law on one particularly solemn occasion, when what our Lord may have already, either wholly or in part, taught in the course of His preaching from town to town, especially to those who had the nearest claim to be considered as His disciples, was summed and gathered up in the form in which we now possess it. This is not the place for an analysis of the Sermon on the Mount, the importance of which to the minds of the Apostles is evidenced by the care which St. Matthew has taken to record it. Thus, first of all and most of all did our Lord

[1] St. Mark i. 15.

manifest Himself to them in the character of the Giver of the New Law.[1]

It has already been said that the course of preaching throughout the whole of Galilee on which our Lord was now occupied is quite enough to account for a period of many months in this part of His Life. Such a course is of necessity very laborious, and, to a certain degree, also monotonous. It is probable that every great centre of population has its peculiarity in the predominance of some kind of evil or temptation, according to the character of the inhabitants of the place, the trade or occupation which may be followed there. It is a part of the duty of a missionary to study such peculiarities, but, although he will find one kind of difficulty more developed in one place and another in another, he will in the main find a sameness in the conditions and troubles of souls which is greater than the variety of which we speak. Our Lord's teaching would therefore be in one place mainly what it had been in another, and everywhere He would have found Himself in the midst of a multitude of claimants on His attention for the relief of their evils, whether of body or of soul. The miracles which He wrought would extend to the cure of every kind of malady, but even here, the tale of wonders wrought in one place would not differ very greatly from that of those wrought elsewhere. When we consider the very high perfection which the Sermon on the Mount not only insists upon but, to a certain extent, implies, in the audience to which it was addressed, we are astonished at the thought of the laboriousness of the work to

[1] See the next chapter, "Discourses of our Lord," &c.

which these blessed months were devoted. They were blessed months in many ways, and mainly, perhaps, in the fresh simplicity with which our Lord's teaching was received, and in the absence of any well-defined or persistent opposition to His teaching on the part of the authorities. These very circumstances would only tend to increase the labour, because they would multiply the number of souls who would have come to our Lord for personal help and guidance, while at this time He had not as yet so far formed His Apostles as to be able to entrust to them any large share of the more important work of instruction.

It is not, therefore, surprising, if, for these and other reasons which might be suggested, we find but few particular incidents which can be fixed as belonging to this period. Those, however, which are preserved to us are all such as indicate the great amount of eagerness and interest with which our Lord's footsteps were now haunted, His actions watched, and His words taken up. Thus we are told of the occasion on which, when pressed upon by the crowds which came to hear Him teach on the shores of the lake, He entered St. Peter's boat and taught the people from thence. After the instruction was over, He bade the future Apostles put out from the land and let down their nets, and then, although they had toiled all night and caught nothing, the nets were filled with an immense multitude of fishes, and were broken, while the boat, as well as that of James and John who came to the assistance of their partners, was almost sinking. This was the time when St. Peter fell on his knees before our Lord, and implored Him to depart from

him, for he was a sinner, and when our Lord gave him in return the promise that he should "henceforth catch men."[1] The whole incident evidently belongs to a time when our Lord's missionary career was at its height, and when He was about to make a fresh departure from Capharnaum. The next miracle likewise, that of the healing of the leper, must also have been wrought when our Lord was already well known, and is probably mentioned by all the three first Evangelists, as having been the first occasion on which that peculiarly terrible infliction, the sacred disease, for which so many provisions had been made in the Law, was healed by our Lord. The power thus shown by our Lord was new, even in Him, and marked another stage in the gradual manifestation of His dignity. This miracle had such an effect on the public mind, that our Lord was forced for a time to remain in the open country without entering the cities.[2] It forms a sort of natural introduction to the still more wonderful display of power in the healing of the paralytic. This cure, we are told, was wrought in the presence of a number of Pharisees and doctors of the Law, who had been collected from various parts of Galilee, Judæa, and even Jerusalem. It was wrought at Capharnaum, which had now become known as the place where our Lord was to be found, as far as He had any settled home, and it is reasonable to suppose that the assembly had been made for the express purpose of hearing His teaching and testing His doctrine. It was in the presence of these persons of authority that our Lord healed the

[1] St Luke v. 1—11.

[2] St. Matt. viii. 2—4; St. Mark i. 40—48; St. Luke v. 12—16.

paralytic who was let down before Him by the bearers, after mounting the roof of the house in the court of which He was teaching.[1] The singularity of the miracle consisted, not in the cure itself, for many such had been already witnessed, but in the manner in which our Lord first asserted His power to forgive sins, the leprosy and the paralysis of the soul, and then made the cure of the maladies of the body of the poor sufferer the direct evidence that He possessed the power over the soul which He claimed, working this miracle, as He said Himself, that they might know that the Son of Man had power on earth to forgive sins. Immediately connected with this miracle, and perhaps still more in the Evangelist's own memory, with the power of absolution which had been thus asserted by our Lord as one of His prerogatives in His Human Nature, one of the gifts, consequently, which were to remain on in the Church after Him, is the call of St. Matthew himself from the receipt of custom to the close companionship and following of our Lord. The feast in his house, which is mentioned immediately after this call by the three Evangelists, is not directly connected in point of time by any distinct statement with that call, but it seems natural to suppose that it ensued almost immediately, and that it gave occasion to the adverse criticism as to His eating and drinking with publicans and sinners, the mention of which is followed in St. Mark and St. Luke by the question concerning fasting, founded on the contrast between our Lord's rule as

[1] St. Matt. ix. 1—9; St. Mark ii. 1—14; St. Luke v. 17—28.

to His disciples and the rule insisted on by the Pharisees and by St. John.[1]

These miracles, and the incidents connected with them, are evidently such as would stand out, in some sort, as landmarks, so to speak, in the memory of the Apostles. Each of them has a significance and importance quite different from those of the more ordinary cures which were wrought by our Lord, which, as we gather from the language of the Evangelists, must have been almost innumerable, and such as to defy all attempts to chronicle them. The mention of these, therefore, in the history, is easily accounted for, and it by no means implies that there was not an abundance of more ordinary incidents which might have been mentioned if there had been the same reasons for mentioning them. We now come to the last phase, so to say, of the manifestations of our Lord at this time, a phase very remarkable indeed, in itself, and equally so on account of the consequences to which it led in His conduct, and in that of others. Up to this time we have seen no traces of hostility against our Lord on the part of any ecclesiastical authority in Galilee. The synagogues seem always to have been open to Him. The assemblage of scribes and doctors of the Law which has been mentioned in connection with the miracle on the paralytic may, as has been said, have been collected for the purpose of watching Him and no more. There may have been suspicion and dread, there may have been jealousy and envy, but there was as yet none of that persecution which was afterwards to deepen in

[1] St. Matt. ix. 10—13; St. Mark ii. 15—22; St. Luke v. 29—39.

intensity of malice until it led to His deliberate and judicial murder. A movement like that which gathered the multitudes around our Lord, and made His name familiar from one end of the land to the other, could not have attained the proportions which it had reached by the close of the first year of His active Ministry, without arraying against Him, however secretly, all that was bad, selfish, ambitious, and impure, in the hearts of the rulers at Jerusalem. Men in that position are particularly liable to be blinded by jealousy, and to mask their narrowness even to themselves under the pretext of reverence for order and discipline. Our Lord seems to have purposely retired from their neighbourhood, perhaps lest He should prematurely provoke their open opposition, and drive them to interrogate Him as they had interrogated St. John, and as they were at last to interrogate Him when He stood before them in His Passion. And yet, at the close of the first year of His Preaching, it seems to have been in the order of the providence of His Father that He should shock their prejudices openly in regard to a point which touched upon the observance of the decalogue itself in its one positive enactment, an enactment which related to the service of God, and was a republication of a law, as it seems, which had been handed down from the very beginning of human history.

Our Lord appears to have gone up to Jerusalem for the feast of the Pasch, and what has already been said may serve to explain why no mention of His presence at that feast is made by the first three Evangelists. We have but one most important incident connected with His presence in the Holy City,

preserved to us by St. John.[1] Our Lord went to the famous Pool of Bethsaida on the Sabbath-day, and there healed, unasked, as if it were chiefly His purpose to attract attention, the impotent man who had been a sufferer for eight-and-thirty years, bidding him, moreover, after the cure, take up his pallet and walk. This at once attracted remark, and as soon as it became known, as St. John tells us, that it was our Lord Who had wrought the cure and given the order, He became the subject of persecution. A long account of the argument which followed between Him and the Jewish authorities is given by St. John, and must be left for exposition to the proper place in this work. The first ground of complaint was that these things were done on the Sabbath; the second, and still greater, was that our Lord explained Himself in language which implied that He was the Son of God—"My Father worketh hitherto, and I also work." He spoke of the power given to the Son by the Father, and of the still more marvellous effects of that power which they would witness hereafter. He also appealed to the testimony which St. John had borne concerning Him, and to the still greater witness which was contained in the miracles which His Father gave Him to work. He alluded also to the voice from Heaven with which His Father Himself had accredited Him, as well as to the testimony borne to Him by the Scriptures and Moses himself. At the same time He put, as it were, His finger upon the interior vice which prevented the ecclesiastical rulers at Jerusalem from believing in Him—the vice of the love of human credit and glory. Thus He set before

[1] St. John v. 47.

them, one after the other, the various heads of evidence which had been providentially furnished to them concerning Himself, and pointed out the moral cause which hindered them from being converted by this accumulation of proofs.[1]

We have thus in this discourse, not only a summary of the arguments to which our Lord appealed in His pleading with the Jews at Jerusalem at this time, but also a proof that He did so appeal most urgently and cogently, though at the same time with the utmost fearlessness and in a tone of grave authority. Nor did He at all refrain from the line of conduct that He had deliberately adopted, the object of which seems to have been to manifest in the most striking manner the authority claimed by Him as the Lord of the Sabbath. When we consider the sanctions on which the law of the Sabbath rested, and the solemn manner in which it had been promulgated, under the severest penalties, on Mount Sinai, it is easy to see how much was contained in this manifestation of summary authority on the part of our Lord as viewed by the thoughtful and docile minds of His disciples. This was another great prerogative of the New Kingdom, as great an instance of inherent authority as the power to forgive sins. Not for all the danger that must have been obvious of alienating the hearts of the people as well as of exciting the hostility of their rulers, would our Lord waive for a moment this exercise of authority. The impression which this made on His Apostles, and the importance which they learned to attribute to the power of the Son of Man as inherited by the Church, are obvious from

[1] See the next chapter, "Discourses of our Lord," &c.

the fact that the Evangelists dwell at this time on incidents which are connected with this subject.

It must have been on a Sabbath very soon after the cure of the impotent man, perhaps immediately after the return of the little company to Galilee, that our Lord was blamed for allowing His disciples to rub in their hands the ears of corn which they had plucked as they passed through the fields.[1] Our Lord's answer seems to have embraced two points of argument. He appealed to the example of David and his companions in eating, in a case of necessity, the loaves of proposition, and to the practice in the Temple according to which the priests were in the habit of labouring on the Sabbath as far as was needed for the sacred service. So far the answer involved the argument of necessity, and it implied that His critics erred in judging too severely persons in whose excuse such an argument could be pleaded. They did not understand that God preferred mercy to sacrifice. But He also added a distinct assertion of His own authority: "A greater than the Temple is here. The Son of Man is Lord, even of the Sabbath." This argument involved a claim as great as and greater than that which He had made when He cleansed His Father's house with a scourge of cords. On another Sabbath He still more pointedly contradicted the prejudices of the Pharisees, for after putting to them the question as to the lawfulness of healing on the Sabbath, and answering it by their own practice, in saving a sheep from a pit on such a day, He called on a man with a withered hand to stand forth in the midst, and healed him before them all. This fresh argument

[1] St. Matt. xii. 1—8; St. Mark ii. 23—28; St. Luke vi. 1—5.

was an appeal to the common rules of conduct which permitted works of mercy on the Sabbath.[1]

The immediate result of the adoption of this line of conduct by our Blessed Lord was the formation of plots against His life. Two parties leagued against Him, the Pharisees, or the ecclesiastical rulers, and the men of the world and of statecraft who hung about the courts of the Herodian princes. On His own part, we shall see in the next section in how many ways His conduct was modified by His knowledge of these intrigues. The step which He immediately took was somewhat like that which He had taken in Judæa a year before this time, when the number of His disciples first attracted notice and jealousy. Our Lord now again retired from before His enemies. As it appears, He drew off to the sea-coast, instead of showing Himself continually in Capharnaum and other cities where He was so well known. An immense multitude, however, followed Him from all parts, partly to listen to His teaching, partly for the sake of the miraculous cures and the deliverances from evil spirits which He continually wrought. In this withdrawal, as St. Matthew points out, our Lord was fulfilling a note which had been foretold of Him. He was not to contend, or cry out, He was not to bruise the broken reed, nor extinguish smoking flax, until the time came to send forth judgment unto victory.[2]

This retirement of our Lord's brings us, as it were, to a pause in the narrative, and we may well use it for the purpose of a short retrospect. Little more than a year had now passed since the beginning of

[1] St. Matt. xii. 9—14; St. Mark iii. 1—6; St. Luke vi. 6—11.
[2] Isaias xlii. 1.

our Lord's Galilæan Ministry at Capharnaum. The history of this year cannot be better summed up than in the words of Isaias which our Lord had applied to Himself at its outset in the synagogue at Nazareth. "The Spirit of the Lord is upon Me, wherefore He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord, and the day of reward." Its characteristic was that it was the first year of preaching the Gospel to the poor. To this even the miracles of our Lord are subordinated in the Gospel history, as in the prophetic description of Isaias. The spiritual treasures of truth and grace were poured forth in profusion all over Galilee. The world never had before or since such a Teacher as the Incarnate Son of God, Who now went about from city to city and village to village, nor has there ever been a more direct and thorough unfolding of the sublimest practical truths of religion as that of which the Sermon on the Mount is the summing up. The whole science of Christian spirituality is founded upon this teaching of our Lord, and we cannot doubt that it left its traces deep on the minds of thousands besides those chosen few who were afterwards to be His Apostles. Our Lord taught during this period with an openness and fulness which He was afterwards, obliged, in some degree, to limit. He spoke far more constantly and freely of the Father and of the relation of Christians to Him as His dear children, than afterwards, when the opposition against Him had assumed the terrible form of blasphemy against the Holy Ghost in some, while on

others the lavish abundance of His doctrine had fallen unappreciated on account of the hardness and worldliness of their hearts.

We cannot doubt, also, that during this first period our Lord made Himself more accessible to the great multitude of the disciples than afterwards, when He had formally called the Twelve to the office of the Apostolate. But we gather from His words to the Apostles when the four were called at the beginning of the Preaching, and also to St. Peter on the occasion of the miraculous fishing, that some of them at least already occupied an intermediate position between Him and the great mass of His disciples. The two great doctrines of the Church and of the Cross were as yet held in reserve, though the disciples must have gathered very much concerning their position as a body in the world from the Sermon on the Mount; and the last of the Beatitudes, as well as other points of our Lord's teaching, involved the Cross. The same may be said as to the Counsels of Perfection and such points as the correction of the Law of Marriage, and the elevation of marriage itself to the rank of a Christian sacrament. Our Lord had declared that He had not come to destroy the Law, but to fulfil it, and the future great results of His teaching may at this time have seemed likely to issue in the regeneration of the ancient system of the Synagogue from within, with an amount of glory and spiritual beauty such as had never hitherto been conceived.

To those who watched closely the action and conduct of our Blessed Lord, this time was marked by a series of manifestations concerning Him, increasing daily in sublimity. The marvellous

declaration from Heaven at His Baptism may have been known to few. No sooner has St. John Baptist pointed Him out to his own disciples as the Lamb of God—thus passing at once to the truth concerning Him which was not to become an historical fact till the very moment of the Passion, while its efficacy lay at the root of the whole work of St. John himself as the preacher of penance—than the inherent authority of our Lord is manifested in the way in which He receives those who come to Him, promising to one a new name of mysterious meaning, bidding another follow Him, revealing to another the secrets of his heart, and promising them all the fulfilment in Himself of the vision of the great Patriarch Jacob. Then came the power of miracles of the highest kind, and authority exercised over the Temple of God in the face of its human rulers and officers. The same strain of inherent authority and majesty marked His teaching to Nicodemus, and became the characteristic which struck upon the minds of the multitude when He began His public course of preaching. The miracle on the nobleman's son marked a further advance in their knowledge of His power over diseases. But, as we have already said, the greatest display of all, to those whose hearts were capable of the lesson, was His teaching itself taken together with its manner, the purity and sublimity of its precepts, the manner in which they throw open the path of perfection to all classes and degrees, the philosophy of life which they implied, the near relationship to and imitation of God to which they led. And again, if the Lawgiving on the Mount was an exercise of royal authority which recalled the legislation of Sinai

itself, there were points of authority calmly assumed by our Lord, or if questioned, proved by miracle, which went beyond anything that had been done even when the Law had been given by Moses. That Law gave no power to man to forgive sins. And again, when our Lord vouchsafed to defend His conduct with regard to the Sabbath-day, it became evident that He claimed a power by which He could set aside and change, if He so chose, the obligations of the Sabbath itself. But, as it belonged to God alone to forgive sins, so it could belong to no one but God to alter or suspend the institution which was based on the great act of Divine Omnipotence in the creation of the world.

However far in the knowledge of their Master this series of manifestations may have led the more thoughtful of the disciples, it was but natural, according to the rules on which our fallen nature acts, that the greatness of the powers thus assumed by our Lord should have been instinctively felt by those who needed only the opportunity to declare themselves His enemies, and felt as a motive, not for belief in Him and submission to Him, but for opposing Him unscrupulously. Experience has frequently shown to what lengths, in the hindrance of good and the accomplishment of evil, a selfish jealousy will lead those who are high in station in the earthly Kingdom of God. The first blow against our Lord came from the same quarter as the last which was to cause His Death—not from the throne of Herod nor the Imperial power of the Roman Cæsars, but from the highest ministers of the Temple and the altar. It was not statecraft, nor the policy of a tyrannical government which dealt

that blow, but the jealousy of ecclesiastical dignitaries, goaded to fury by His power with the people, and making the law of God their pretext. Such blows are the masterpieces of Satan, and seldom fail to have a terrible effect. They may be said to oppose God with His own instruments. Humanly speaking, the opposition of the prelates at Jerusalem was of incalculable moment, for, from the time when it became pronounced, it could always be said, in the words which St. John has reported, "Hath any one of the rulers believed in Him, or of the Pharisees?" and it would be the case that "no man spoke openly concerning Him, for fear of the Jews."[1] It is no wonder, therefore, that the point of time at which the history has now arrived should be marked as so important in the memory of the Apostles and Evangelists, and should have been, in truth, the point at which our Lord Himself adopted in so many respects a new line of conduct and policy.

[1] St. John vii. 48, 13.

CHAPTER V.

Discourses of our Lord during the first Period of His Ministry.

THE great discourses of our Lord which are recited in the several Gospels, may be considered as documents that can be detached from the history itself, and it will be well to collect them from time to time as the narrative proceeds. This chapter contains those of the first year of His Preaching.

I.—DISCOURSE OF OUR LORD WITH NICODEMUS.

St. John iii. 1—21.

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to Him, Rabbi, we know that Thou art come a teacher from God, for no man can do these signs which Thou dost, unless God be with him.

Jesus answered, and said to him, Amen, amen, I say to thee, unless a man be born again, he cannot see the Kingdom of God.

Nicodemus saith to Him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

Jesus answered, Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God. That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. Wonder not, that I said to thee, you must be born again. The Spirit breatheth where He will, and thou hearest His voice, but thou knowest

not whence He cometh, and whither He goeth. So is every one that is born of the Spirit.

Nicodemus answered, and said to Him, How can these things be done?

Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that We speak what We know, and We testify what We have seen, and you receive not Our testimony. If I have spoken to you earthly things, and you believe not, how will you believe, if I shall speak to you heavenly things? And no man hath ascended into Heaven, but He that descended from Heaven, the Son of Man Who is in Heaven.

And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever believeth in Him, may not perish, but may have life everlasting. For God so loved the world, as to give His only-begotten Son, that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not His Son into the world, to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged. But he that doth not believe, is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment, because the light is come into the world, and men loved darkness rather than the light, for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

2.—DISCOURSE OF OUR LORD WITH THE SAMARITAN WOMAN.

St. John iv. 1—42.

When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and

baptizeth more, than John (though Jesus Himself did not baptize, but His disciples), He left Judæa, and went again into Galilee.

And He was of necessity to pass through Samaria. He cometh therefore to a city of Samaria, which is called Sichar, near the ground which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria, to draw water. Jesus saith to her, Give Me to drink. For His disciples were gone into the city to buy food.

Then that Samaritan woman saith to Him, How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

Jesus answered, and said to her, If thou didst know the gift of God, and Who He is that saith to thee, Give Me to drink, thou perhaps wouldst have asked of Him, and He would have given thee living water.

The woman saith to Him, Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered, and said to her, Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever, but the water that I will give him, shall become in him a fountain of water, springing up unto life everlasting.

The woman saith to Him, Sir, give me this water, that I may not thirst, nor come hither to draw.

Jesus saith to her, Go, call thy husband, and come hither.

The woman answered, and said, I have no husband.

Jesus said to her, Thou hast said well, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly. The woman saith to Him, Sir, I perceive that thou art a Prophet. Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore.

Jesus saith to her, Woman, believe Me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not, we adore that which we know, for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a Spirit, and they that adore Him, must adore Him in spirit and in truth.

The woman saith to Him, I know that the Messias cometh (Who is called Christ); therefore, when He is come, He will tell us all things.

Jesus saith to her, I am He, Who am speaking with thee.

And immediately His disciples came, and they wondered that He talked with the woman. Yet no man said, What seekest Thou? or, Why talkest Thou with her? The woman therefore left her water-pot, and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done. Is not He the Christ? They went therefore out of the city, and came unto Him.

In the meantime the disciples prayed Him, saying, Rabbi, eat. But He said to them, I have meat to eat, which you know not. The disciples therefore said one to another, Hath any man brought Him to eat?

Jesus saith to them, My meat is to do the will of Him that sent Me, that I may perfect His work. Do not you say, There are yet four months, and then the

harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting, that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true, That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour, others have laboured, and you have entered into their labours.

Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired Him that He would tarry there. And He abode there two days. And many more believed in Him because of His own word. And they said to the woman, We now believe, not for thy saying, for we ourselves have heard Him, and know that this is indeed the Saviour of the world.

3.—THE SERMON ON THE MOUNT.

St. Matt. v. vi. vii.

Now Jesus seeing the multitudes, went up into a mountain, and when He had sat down, His disciples came to Him.

And opening His mouth He taught them, saying:

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are the meek, "for they shall possess the land."[1]

Blessed are they that mourn, for they shall be comforted.

Blessed are they that hunger and thirst after justice, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

[1] Psalm xxxvi. 11.

Blessed are the clean of heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they that suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad, because your reward is very great in Heaven, for so they persecuted the prophets, that were before you.

You are the salt of the earth. But if the salt have lost its savour, with what shall it be salted? It is then good for nothing, but to be cast out, and to be trodden upon by men.

You are the light of the world. A city that is set on a mountain cannot be hid. Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father Who is in Heaven.

Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfil. For Amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the Law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven, but whosoever shall do and teach, the same shall be called great in the Kingdom of Heaven. For I say to you, that unless your justice abound more than that of the Scribes and of the Pharisees, you shall not enter into the Kingdom of Heaven.

You have heard that it was said to them of old, "Thou shalt not kill,"[1] and whosoever shall kill, shall

[1] Exodus xx. 13.

be guilty of the judgment. But I say to you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell-fire. Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee, leave there thy gift before the altar and first go to be reconciled to thy brother, and then come and offer thy gift.

Make an agreement with thy adversary quickly, whilst thou art in the way with him, lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou pay the last farthing.

You have heard that it was said to them of old, "Thou shalt not commit adultery."[1] But I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye cause thee to offend, pluck it out, and cast it from thee, for it is better for thee that one of thy members should perish, than that thy whole body should be cast into Hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee, for it is better for thee that one of thy members should perish, than that thy whole body should go to Hell.

It hath also been said: "Whosoever shall put away his wife, let him give her a bill of divorce."[2] But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is put away, committeth adultery.

Again, you have heard that it was said to them of old,

[1] Exodus xx. 14. [2] Deut. xxiv. 1.

"Thou shalt not forswear thyself,[1] but thou shalt perform thy oaths to the Lord." But I say to you, not to swear at all, neither by heaven, for it is the throne of God, nor by the earth, for it is His footstool, nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be, Yea, yea, No, no: for whatsoever is more than these, cometh from evil.

You have heard that it hath been said,[2] "An eye for an eye, a tooth for a tooth." But I say to you, not to resist evil, but if any man strike thee on thy right cheek, turn to him the other also. And if any man will go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall force thee to go one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee, turn not away.

You have heard that it hath been said,[3] "Thou shalt love thy neighbour, and hate thy enemy." But I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you, that you may be the children of your Father, Who is in Heaven, Who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust. For if you love those that love you, what reward shall you have? do not even the publicans the same? And if you salute your brethren only, what do you more? do not also the heathens the same? Be you, therefore, perfect, as also your Heavenly Father is perfect.

Take heed that you do not your justice before men, that you may be seen by them, otherwise you shall not have a reward from your Father, Who is in Heaven.

Therefore, when thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the

[1] Numbers xxx. 3. [2] Exodus xxi. 24. [3] Levit. xix. 18.

synagogues and in the streets, that they be honoured by men. Amen, I say to you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret, and thy Father, Who seeth in secret, will repay thee.

And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men. Amen, I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy Father, Who seeth in secret, will reward thee.

And when you are praying speak not much, as the heathens do, for they think that they are heard for their much speaking. Be not you, therefore, like them. For your Father knoweth what you stand in need of, before you ask Him. You, therefore, shall pray in this manner:

Our Father, Who art in Heaven, hallowed be Thy name.

Thy Kingdom come. Thy will be done on earth as it is in Heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation. But deliver us from evil. Amen.

For if you forgive men their offences, your Heavenly Father will also forgive you your offences. But if you will not forgive men, neither will your Father forgive you your sins.

And when you fast, be not, as the hypocrites, sad: for they disfigure their faces, that to men they may appear fasting. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy

head, and wash thy face, that thou appear not fasting to men, but to thy Father, Who is in secret, and thy Father, Who seeth in secret, will reward thee.

Lay not up for yourselves treasures on earth, where the rust and the moth consume, and where thieves dig through and steal. But lay up for yourselves treasures in Heaven, where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal. For where thy treasure is, there is thy heart also.

The light of thy body is thy eye. If thy eye be simple, thy whole body will be lightsome. But if thy eye be evil, thy whole body shall be darksome. If, therefore, the light that is in thee be darkness, how great will the darkness itself be!

No man can serve two masters: for either he will hate the one, and love the other, or he will hold to the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are not you of much more value than they? And which of you, by thinking, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow, they labour not, neither do they spin. And yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these. Now, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more you, O ye of little faith? Be not solicitous, therefore, saying, What shall we eat or what shall we drink, or wherewith shall we be clothed? For after all these things do the

heathen seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the Kingdom of God, and His justice, and all these things shall be added unto you. Be not, therefore, solicitous for to-morrow, for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

Judge not, that you may not be judged. For with what judgment you have judged, you shall be judged, and with what measure you have measured, it shall be measured to you again. And why seest thou a mote in thy brother's eye, and seest not a beam in thine own eye? Or how sayest thou to thy brother, Let me cast the mote out of thy eye, and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turning upon you, tear you.

Ask, and it shall be given you, seek, and you shall find, knock, and it shall be opened to you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son ask bread, will he reach him a stone? Or if he ask a fish, will he reach him a serpent? If you, then, being evil, know how to give good gifts to your children, how much more will your Father, Who is in Heaven, give good things to them that ask Him?

All things, therefore, whatsoever you would that men should do to you, do you also to them, for this is the law and the prophets.

Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who enter by it. How narrow is the

gate, and strait is the way, which leadeth to life, and few there are who find it!

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. A good tree cannot yield bad fruit, neither can a bad tree yield good fruit. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire. Wherefore, by their fruits you shall know them.

Not every one that saith to me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father, Who is in Heaven, he shall enter into the Kingdom of Heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and done many wonderful works in Thy name? And then will I profess unto them, I never knew you, depart from Me, you that work iniquity.[1]

Therefore, whosoever heareth these My words, and doeth them, shall be likened to a wise man, who built his house upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these My words, and doeth them not, shall be like a foolish man, who built his house upon the sand. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

And it came to pass, when Jesus had fully ended these words, the people were in admiration at his doctrine. For He was teaching them as One having

[1] Psalm vi. 9.

authority, and not as their Scribes and Pharisees. And when He was come down from the mountain, great multitudes followed Him.

4.—DISCUSSION OF OUR LORD WITH THE JEWS.

St. John v. 16—47.

Therefore did the Jews persecute Jesus, because He did these things on the Sabbath.

But Jesus answered them, My Father worketh until now, and I work.

Hereupon therefore the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said that God was His Father, making Himself equal to God.

Then Jesus answered and said to them, Amen, amen, I say unto you, the Son cannot do anything of Himself, but what He seeth the Father doing, for what things soever He doth, these the Son also doth in like manner. For the Father loveth the Son, and showeth Him all things which Himself doth, and greater works than these will He show Him, that you may wonder. For as the Father raiseth up the dead, and giveth life, so the Son also giveth life to whom He will. For neither doth the Father judge any man, but hath given all judgment to the Son, that all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father Who hath sent Him.

Amen, amen, I say unto you, that he who heareth My word, and believeth Him that sent Me, hath life everlasting, and cometh not into judgment, but is passed from death to life. Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself so He hath given to the Son also to have life in

Himself. And He hath given Him power to do judgment, because He is the Son of Man. Wonder not at this, for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment. I cannot of Myself do anything. As I hear, so I judge, and my judgment is just, because I seek not My own will, but the will of Him that sent Me.

If I bear witness of Myself My witness is not true. There is another that beareth witness of Me, and I know that the witness which he witnesseth of Me is true. You sent to John, and he gave testimony to the truth. But I receive not testimony from man, but I say these things, that you may be saved. He was a burning and a shining light, and you were willing for a time to rejoice in his light.

But I have a greater testimony than that of John, for the works which the Father hath given Me to perfect, the works themselves, which I do, give testimony of Me, that the Father hath sent Me. And the Father Himself Who hath sent Me, hath given testimony of Me. Neither have you heard His voice at any time, nor seen His shape. And you have not His word abiding in you, for Whom He hath sent, Him you believe not.

Search the Scriptures, for you think in them to have life everlasting, and the same are they that give testimony of Me. And you will not come to Me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of My Father, and you receive Me not, if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another, and the glory which is from

God alone, you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe Me also, for he wrote of Me. But if you do not believe his writings, how will you believe My words?

CHAPTER VI.

The first stage of our Lord's Ministry in the Four Gospels.

WHEN we turn from the narrative of the first period of our Lord's Public Life, as it has been given in the preceding chapter, to the statements relating to the same period which are to be found in the several Gospels, we may be inclined to think that the arrangement which has been here followed appears arbitrary, and even in some respects contradictory to the history as set forth by the writers on whose authority all our knowledge of the matter must depend. Such a result is inevitable from the nature of the case, when readers approach the four Gospels without previous study of the method and arrangement of each. On the other hand, it may be assumed with confidence that when such study has been fairly made, and when, in consequence, the object and plan of each Evangelist has been ascertained, as alone they can be ascertained, from internal evidence, supported by what can be ascertained from early Christian writers, such an arrangement as that which has been here given will not only seem natural, but will commend itself to the mind, at least as to its general outline, with a

very considerable amount of probability or even of certainty.

We must write here under some disadvantage, as our present work leaves no room for that careful and detailed investigation as to the plan of each Evangelist, the results of which must yet be to some extent assumed. It must content us to presuppose as little as possible. There can be no doubt as to the general agreement of the Gospels with regard to the main features of the period as they have been drawn out above. The preaching of our Lord is its main and central subject, and that preaching, in the manner and with the results which made it the foundation of the Christian society, began in Galilee after the imprisonment of St. John Baptist by Herod. It is here, therefore, that the historical Evangelists, if we may so speak of the first three in contrast to the fourth, who may be called pre-eminently the doctrinal Evangelist, begin their story. The mysteries of the Baptism, Fasting, and Temptation, are prefixed in each case, inasmuch as they were the foundation and the immediate inauguration of the Public Life itself, and of the Preaching of our Lord in particular. We find the subsequent history in its simplest form in the Gospel of St. Mark. It is assumed in the present part of our work, as has been said, that this Gospel is the most elementary of the four, that is, that it represents, in the simplest form, the ordinary Christian instruction, as based upon the actions of our Lord, in the form in which it would be presented to a community of disciples or believers who had but just become acquainted with the faith. It is a further question, which need not

be argued here, whether in point of time St. Mark's Gospel preceded that of St. Matthew and that of St. Luke, or whether, as is also assumed in this work, it is founded on St. Matthew, and adapted to its own audience by large omissions and a few alterations as to order. We may look to St. Mark, therefore, as giving us the period with which we are now concerned in its elementary and primary outlines. His order will be found to correspond exactly with that which has been followed above. He begins with a short summary, from the Preaching of St. John the Baptist and the Baptism and Temptation of our Lord to His return into Galilee when St. John was cast into prison. Then he mentions the call of the four disciples on the sea-shore. He then gives, in considerable detail, the story of the Sabbath at Capharnaum, which may perhaps have been the first of our Lord's Preaching, the demoniac in the synagogue, the cure of St. Peter's mother-in-law, and then of multitudes of sick persons and demoniacs after the sun had set. He next mentions our Lord's retirement on the following morning, and, in the fewest possible words, the preaching through Galilee which occupied so large a portion of the first year of His Ministry. Then he relates the cure of the leper, and our Lord's subsequent retirement into "desert places," then the return to Capharnaum and the healing of the paralytic, to which he subjoins the call of Levi or Matthew, the feast in his house, the objection as to eating with publicans and sinners, and the question about fasting. Then he passes to the incident of the grains of corn which raised the question of the Sabbath, our Lord's answer, and His assertion that

He was Lord of the Sabbath. Then we find the miracle wrought on the Sabbath-day on the man with a withered hand, the consequent conspiracy against our Lord, and His retirement from before His enemies.[1]

With one exception, which will presently be noted, all these details might have been taken by St. Mark from St. Matthew's Gospel, in which, however, the order is not the same, and which contains also the long Sermon on the Mount, which St. Mark has omitted. Before speaking of St. Matthew, however, let us turn to St. Luke, who is of the three the most like an historian in arrangement and style. The events related above are exactly in the same order in St. Luke as in St. Mark, though there are two additions made by St. Luke to the history. In each case the addition is like something which is inserted by St. Matthew and St. Mark, though sufficiently distinct to be recognized as a different incident. St. Luke, like the others, after describing the mission and preaching of St. John, and our Lord's Baptism and Temptation, begins his story with our Lord's return into Galilee after the first Pasch, and, like St. Mark, relates in full the incidents of the first Sabbath of Capharnaum. But he prefixes to the history of that Sabbath the incidents of the previous Sabbath at Nazareth, where our Lord had been rejected by His townsfolk, and His life attempted by them. Here again we have a short portion of the history as to which our Blessed Lady would have been the best authority, and which was probably not witnessed by any of the future Apostles. This is a

[1] St. Mark i. ii. iii. 1—8.

great addition to our knowledge as to the beginning of our Lord's preaching. It resembles, as we have said, what is mentioned by St. Matthew and St. Mark at a subsequent time regarding our Lord's visit to Nazareth in the course of His preaching, and His comparative inability to work miracles there on account of the unbelief of the inhabitants. The other addition made by St. Luke to the history consists in the narrative of the miraculous draught of fishes, which he places after our Lord's preaching had been for some time going on, and when crowds already gathered round Him and pressed upon Him to hear the Word of God. This addition by St. Luke resembles in the manner just now explained the first call of the four disciples as mentioned by St. Matthew and St. Mark, but the differences are far too plain to need pointing out. Having, however, this addition to make, St. Luke has omitted the call of the four disciples before the beginning of the preaching, and he also follows St. Mark in omitting the Sermon on the Mount, intending later on to supply the omission by the insertion of the Sermon on the Plain, in which so many of the same topics are handled in a somewhat different manner. In other respects St. Luke gives the same general outline as St. Mark of the period of which we are speaking. After the account of the Sabbath at Nazareth, he passes to that at Capharnaum, with the cure of the demoniac, St. Peter's mother-in-law, and the many "sick of divers diseases" after sundown. Then he mentions the flight of our Lord, the preaching throughout Galilee, and (after the miracle of the fishes, which is new), the healing of the leper, that of the paralytic, the claim to forgive sins, the call

of St. Matthew, the feast in his house, and the rest. Then we have at once the bruising of the grains of corn, the complaint against our Lord, the miracle wrought upon the Sabbath-day on the man with the withered hand, and the conspiracy against our Lord in consequence.[1]

Something has already been said as to the supplementary character of the Gospel of St. John, and the subject can hardly have a much better illustration than that which is to be found in his statements in relation to the period now before us. There are many incidents in the fourth Gospel which seem to have been inserted simply for historical purposes, though St. John usually introduces what he does introduce in this way for the purpose of relating some discourse or disputation of our Lord. Looking at his Gospel, for the moment, simply as a history, we are struck by the very rich additions which he has made to the narrative as it has been left by the three other Evangelists. They, as has been said, avoid all mention of what passed elsewhere than in Galilee in this and other stages of our Lord's Life. St. John's first five chapters are entirely supplementary, and they are chiefly occupied with what passed in Judæa or Samaria. After the great pröemium on the Divinity of our Lord, St. John gives us the witness of St. John Baptist, then the answer which he gave to the messengers of the Sanhedrin, involving another testimony to our Lord, his declaration as to the Lamb of God, and the consequent introduction of five future Apostles to their Master. He adds to this the account of the miracle at Cana, followed by the short residence of

[1] St. Luke iii. iv. vi. 1—11.

our Lord at Capharnaum, and all that took place at the first Pasch at Jerusalem, including the conversation with Nicodemus. Then he gives us St. John's last and most explicit declaration that our Lord was the Son of God, the journey through Samaria, the sojourn at Sichem, and the healing of the nobleman's son at Capharnaum by our Lord when at Cana. All this matter is in addition to our former knowledge, and it fills up the blank left by the other Evangelists, except as to the Fasting and Temptation, as to the whole interval between our Lord's Baptism and the beginning of His Preaching. The addition of the incident as to the cure of the nobleman's son is very valuable to us, not only on its own account, and as showing the gradual advance in our Lord's demands upon the faith of those who came to Him, but also because it throws so much light on the relation of St. John's Gospel to those which had preceded it. He seems here not only distinctly to refer to them, but to supply deliberately an incident which was required to explain what St. Luke had narrated. He refers to his predecessor when he says that our Lord Himself "gave testimony that a prophet hath no honour in his own country," words which St. Mark and St. Luke mention as having been spoken by our Lord on the two different occasions when He visited Nazareth. And he adds a necessary incident by the relation of this miracle, because it explains the words of our Lord in the synagogue of Nazareth, as quoted by St. Luke, about the wonderful works which the Nazarenes had heard of in Capharnaum—the place which was just then ringing with the wonderful cure of the child whom our Lord had healed at a distance. Here the fourth Gospel leaves the ordinary narrative,

and is absolutely silent as to the whole of the Galilæan preaching of the first year, the Sermon on the Mount, the miracles of the fishing, the leper, the paralytic, and the rest. In the fifth chapter we find ourselves once more in Jerusalem, at a feast which we assume to be the Pasch, when, as has been said above, our Lord openly, and, it seems, deliberately, braved the prejudices of the highest ecclesiastical authorities on the question of the Sabbath.[1]

The importance of the addition made by St. John in this fifth chapter may be gathered from what has already been said concerning it. Here again we find ourselves in Judæa and in Jerusalem, and we are enabled to see how the persecution of our Lord on account of His teaching and practice concerning the Sabbath-day took its rise in the capital itself, and was first evoked by the miracle of the Probatic Pool, as well as by the arguments which our Lord used at that time in answer to the priests at Jerusalem. The incidents with reference to this question, which the other Evangelists have related, seem to have occurred in Galilee. It is clear that the miracle at the Pool had made a great impression, and that our Lord's alleged disrespect to the Sabbath had drawn on Him the determined enmity of the authorities. The importance to the onward course of His Ministry of the check, so to speak, which it received at this time is made more evident than ever to us by the care which St. John has here taken to mention it and illustrate it, by enabling us to trace to the source from which it originally sprang the opposition which henceforth followed Him everywhere.

[1] St. John i. ii. iii. iv. v.

For the same reason which makes it so comparatively easy to trace the chief features of this part of our Lord's Life in these last Gospels, it is at first sight equally difficult to detect them in the narrative of the first Evangelist. For the last three Evangelists follow no other order than that of time, and therefore, although they may omit or insert this or that incident, the general onward flow of events is not disturbed. But in St. Matthew we have an Evangelist who neither follows nor professes to follow the order of time, while he has an order of his own which often leads him to desert chronological sequence. More than half the apparent difficulties in the Harmony of the Gospels come from the neglect on the part of commentators to observe this simple fact. It is as if we had three or four catalogues of the works of a great writer, or the pictures of a great painter, or the military exploits of a great general, and as if all but one of these catalogues were drawn up in the order of time, while that other was drawn up on some different principle, as that of putting together first the tragedies and then the comedies and then the histories of Shakspeare, or of collecting the landscapes of the painter or the battles of the general under one head, and then making another list of the portraits of the one and the sieges and defences of the other. In such a case, if these last catalogues were compared with those drawn up on the principle of time, there would certainly be an apparent, but not a real, contradiction between them. So it is with the order of St. Matthew as compared with that of the other Evangelists.

It has been shown elsewhere that although he

follows the historical order in the main divisions of his Gospel, he has yet drawn up large portions of it, almost the whole, indeed, that precedes the last account of our Lord in Jerusalem before His Passion, according to another order, which has led him to arrange facts in a different manner from the other Evangelists. The sequence of ideas in such cases may often be difficult to settle beyond question, and yet it may be indubitable that there is such a sequence. In the case before us, it may be considered as certain, for instance, that St. Matthew does not intend his readers to think that the chain of miracles, which occupy the greater part of the two chapters which follow the Sermon on the Mount in his Gospel, succeeded one the other chronologically as he has put them.[1] They are a chain of miracles collected from various epochs of our Lord's Public Life, and they are collected where they are, in order, as it seems, that the proof from miracles of every kind may succeed the great promulgation of doctrine which is contained in the Sermon on the Mount. He puts the miracle of the leper in the first place, thus testifying to the great importance which was attached to that miracle. In the second place he puts the healing of the Centurion's servant, which, from St. Luke's account, belongs to a later date than that at which we have arrived. In the third place he puts the cure of Peter's mother-in-law, and the other cures which took place on that Sabbath-day in Capharnaum, but he leaves out the cure of the demoniac in the synagogue, and goes on almost immediately to the most remarkable instance

[1] St. Matt. viii. 2; ix. 34.

of our Lord's power over demoniacs which is recorded in the Gospels, that of the deliverance of the man who had a legion of devils in the land of the Gerasenes, which was preceded by the stilling of the tempest at a word. This belongs to a later date. He mentions the cure of the paralytic and the claim to forgive sins in immediate connection with his own call, as do the other two historical Evangelists, and he subjoins to this another cluster of miracles from a later period, the healing of the woman with an issue of blood who touched the hem of our Lord's garment, the raising from the dead of the daughter of Jairus—the only miracle of that kind which occurs in his Gospel—and the cure of the two blind men, as it seems, just after. Then, after a considerable interval in his Gospel, in which he is occupied with other topics, according to the order of which we have spoken, he mentions the incident of the disciples rubbing the grains of corn in their hands, the charge which was immediately made, our Lord's miracle in the synagogue on the Sabbath, and the conspiracy against Him to which it led. Thus it is fair to say that St. Matthew recognizes the importance of the point in our Lord's Public Life which is marked by His claim to be the Lord of the Sabbath, and that he points out, as is his wont, in connection with prophecy, the change in our Lord's conduct which was connected with the rise of persecution against Him. Thus the important features of the time on which we have been dwelling are all to be found in the Gospel of St. Matthew, though the arrangement of that Gospel prevents us from saying that he has pointed out their sequence.

On the other hand, we owe to him what no one of the other Evangelists has given us, the record of our Lord's teaching at this time which is contained in the Sermon on the Mount. His Gospel is that in which the practical teaching of our Lord, as distinguished on the one hand from dogma and disputation, and on the other from simple history, occupies the chief place. It is the Gospel of the Christian teacher. St. Matthew shows us how much his mind was occupied by this subject, after speaking of the preaching of St. John, the Baptism, Fasting, and Temptation of our Lord, and His return to Galilee, he hurries on at once to the Sermon on the Mount, in His account of our Lord's Ministry, without any further preface than a reference to the prophecy of Isaias—the fulfilment of which he sees in the selection of the Galilee of the Gentiles as the scene of our Lord's preaching—and the simple mention of the vocation of the four Apostles which took place just before the commencement of the preaching. Then he gives us the Sermon on the Mount in full, although that Sermon, as is clear from the character of its contents, could not have been delivered to an assembly which was not made up of persons who had already become believers in and disciples of our Lord. The Sermon on the Mount is followed by the chain of various miracles of which mention has been made, which includes the raising of the daughter of Jairus and the cure of the woman with an issue of blood, as well as that of the demoniacs in the land of the Gerasenes. All these last named miracles belong to a later time than the first year of our Lord's preaching, but they are

admirably in their place in this part of the Gospel of St. Matthew, in which he shows our Lord's power in so many varied aspects, over leprosy, over disease at a distance, over fever, over various diseases and cases of possession, over the winds and waves, over the legion of the devils, over sin itself as proved in the case of the paralytic, as well as the efficacy of the mere touch of the hem of His garment in the case of the woman with an issue of blood, and lastly, over death itself, in the raising of the daughter of Jairus, and over blindness, and dumbness when joined to possession, in the case of the miracles which close the series; the last of which may have been added as an instance of the calumny about His alleged league with Beelzebub, which, however, did not find utterance until the second stage of His preaching. It is for the purpose of gathering together in one place so grand a constellation of wonders that St. Matthew has here set aside the historical order.[1]

Another great section of his Gospel succeeds, in which St. Matthew seems to intend to arm the Evangelical teacher with our Lord's instruction as to his own conduct, and what he is to expect from men, after giving him so rich a treasure as is the subject-matter of our Lord's teaching in the Sermon on the Mount. For immediately after the chain of miracles, he gives us the account of the appointment and mission of the Twelve Apostles, with our Lord's long discourse to them on the occasion of their being sent to preach. This did not take place until the second year of His Ministry. After this he tells us of the coming of the two disciples

[1] St. Matt. iii. iv. v. vii. viii. ix. 1—34.

of St. John Baptist, and of our Lord's testimony to His Forerunner, which is followed by His complaint of the wayward obstinacy of the men of the generation to which He and St. John were sent, whom He compares to the children in the market-place. He adds the upbraiding of Corozain, Bethsaida, and Capharnaum, and the thanksgiving of our Lord to His Father because He had hid the Gospel from the wise and prudent, and had revealed it unto little ones. It is only after all this, so evidently bearing on the reception of the Gospel teaching by men of various kinds, that St. Matthew comes to the anecdote of the grains of the corn, and the persecution on account of the Sabbath, and to this he subjoins, after illustrating our Lord's retirement before His enemies from prophecy, the other shape which the opposition to Him took soon after this, in the charge about Beelzebub, and the demand for a sign. The object of the whole section seems to be to prepare the Gospel teacher for his work, by the personal instruction given by our Lord to the Apostles, as also to strength him against opposition and persecution of every kind, by the example of the treatment which our Lord Himself and the Baptist had met with from the Jews.[1]

Of all that has been supplied by the other Evangelists as to this period, St. Matthew actually omits nothing the omission of which cannot be very easily accounted for. It would have been against the common rule of his Gospel to mention anything that happened out of Galilee as to this time, and we have therefore a sufficient reason why he has left

[1] St. Matt. ix. 35—38; x. xi. xii. 1—20

out so much that St. John afterwards inserted. The miracle on the nobleman's son and the rejection at Nazareth took place before the beginning of the Public Preaching. The miraculous draught of fishes is a scene that he might have introduced, but he had already mentioned the first call of the four disciples, at which there was no miracle and no preaching to the multitude. We have already seen a reason why he omitted the cure of the demoniac in the synagogue at Capharnaum. He passes over the whole account of that Sabbath, except where he uses the healing of St. Peter's mother-in-law and of the multitudes of sick in the evening in his chain of miracles.

The omissions in St. Mark are easily accounted for, as it would have been quite against the whole character of his Gospel, which deals with actions rather than with words, to insert the account of the Sermon on the Mount, and he would leave out the miraculous draught of fishes for the same reason as St. Matthew. The omissions in St. Luke and St. John need no explanation when the general rules which they follow are duly considered. St. Luke, like the first two Evangelists, begins our Lord's "Public Life" in Galilee. Thus he omits all that took place before our Lord's return from the first Pasch, except His Baptism and Temptation. He adds at the beginning of this first year of preaching the wonderful scene in the synagogue at Nazareth, of which, as far as we can gather, none of the future Apostles were witnesses. In other respects, as has been said, his account of the first year is exactly the same as that of St. Mark, except that he substitutes the miraculous draught of fishes for the first vocation

of the Apostles, and omits the Sermon on the Mount, for which he afterwards substitutes the Sermon on the Plain. We need hardly point out how entirely unreasonable it would be to expect that St. John would have inserted the record of the Galilæan preaching, which his predecessors had already given so fully.

CHAPTER VII.

Second Period of our Lord's Public Life.

We are now to enter on the history of the central period of our Lord's Public Life, a period which occupied, it seems, something more than a year in point of time, beginning with the comparative retirement of our Lord from the public gaze in consequence of the persecution raised against Him on the pretext of His disrespect for the Sabbath, and ending with the Confession of St. Peter, in the name of the Apostles, that He was "the Christ, the Son of the Living God." We speak of a comparative retirement of our Lord, but it must not be understood that He had given up during this time the habit of constantly preaching to the people, and of going about from place to place throughout Galilee. But He seems to have kept more aloof than before from Capharnaum, and other places where His enemies might be expecting Him. Perhaps also He changed His place of abode more frequently, and He appears to have hung upon the outskirts of the Holy Land more than before, for we find Him approaching Tyre and Sidon, and the Confession of St. Peter itself was made at a very remote spot to the extreme north of the country.

This retirement of our Lord from before His enemies does not appear in any way to have softened their hostility. On the contrary, we find that every

opportunity is seized by them to bring charges against Him, to outrage and calumniate Him, to attempt to entrap Him by insidious questions, and the like. We find here and there, now as at a later time, friendly Pharisees among the local priests and doctors, but the hostility of the ecclesiastics at Jerusalem seems to have been vigilant and relentless, and their emissaries haunted His footsteps and were always ready for Him at spots where He might have been expected to show Himself. It is not wonderful, therefore, that we should find this period marked also by another feature in our Lord's conduct which indicates an advance towards the formation of the new society which He was to found. We cannot doubt that in the providence of God a way could have been found in which the organization of the new Kingdom, with its law, its hierarchy, its Sacrifice, its sacraments, and its priesthood, might have seemed to grow out of the Jewish institutions themselves, without any violent rupture or antagonism between the ancient and the new dispensations. What use might have been made by our Lord of the ecclesiastical system of Judaism, if its rulers had thrown themselves at His feet instead of becoming His persecutors, it is impossible for us to divine. But it is significant that just at the time when their hostility becomes so pronounced and so unscrupulous as to lead to plots and combinations against His life, He seems to take steps which He had not hitherto taken towards the formation of a body or a community of His own. It is at the point of time which we have now reached that the formal selection of the Twelve Apostles is placed by the Evangelists, and it is clear that from this time up to that of the Confession of

St. Peter and the promise of the foundation of the Church, our Lord's attention was concentrated in an especial manner and degree upon those who were to become the founders of that Church after Him. A very considerable part of the sayings and teachings of this period was devoted to His Apostles alone, and we shall see that before its close they are sent out to preach in our Lord's name, after very particular instructions from Him, and after having received the gift of miracles in order to authenticate their preaching.

Another characteristic of this period is an alteration in our Lord's method in dealing with the people at large. There never seems to have been a time when He lost His wonderful charm and power in their eyes. But the continuance of His preaching in Galilee must have taken away the freshness of His influence, and there must have been very many who had heard Him without profiting by what they heard, with whom, according to the inevitable law which prevails in the spiritual order, opportunities neglected and warnings unheeded revenged themselves, as it were, in increasing hardness and dulness of heart. There may also have been some who grew colder towards Him in proportion as it became apparent that He was in disfavour with the ecclesiastical authorities. The power of the rulers at Jerusalem was very great, as we see both in our Lord's own Life and in the history of the Acts, and when this influence was thrown continually and strongly into the scale against Him, there must have been many whom it would tend to drive away from Him. Our Lord met this difference in the people by a change in the manner of His teaching which is

noticed as important by each of the three historical Evangelists. He began to teach them by parables only. This form of teaching has the great advantage of being intelligible to those who are attentive and diligent, and whose hearts are eager for Divine truth, while it conveys comparatively little or nothing to those who are taken up with worldly cares, or who are the servants of passion. Thus it avoids the danger of which our Lord spoke in His Sermon on the Mount, when, using at the time a parabolic image, He warned them against casting pearls before swine, and giving that which is holy to dogs. Again, such a method of teaching is a shield against any malevolence which may exist in a part of the audience, and on more than one occasion, as we shall see, must have baffled our Lord's enemies, watchful and insidious as they were.

The subject-matter of our Lord's teaching by parables was also different from that of which the Sermon on the Mount treats, although there are several later parables in the Gospels which seem to have the same scope, such as that of the Unmerciful Servant or the Ten Virgins. But in general the parables, especially the first great cluster of them which begins with the Parable of the Sower, seem intended to sketch certain great truths as to the character of God as manifested in the government of the world, and also the manner in which men receive and deal with the graces and mercies which are offered to them by God. These were subjects which, especially from the time when the opposition to our Lord took the form of calumnies which imputed His miraculous works to the agency of Satan, and so involved the blasphemy

against the Holy Ghost, He did not wish either to hide from those whose hearts were still sound, or to thrust without reserve upon the notice of those to whom they would do harm, or whom they might prompt to still more violent hostility.

One other feature of this stage of the Public Life may be mentioned generally, before proceeding to a short outline of its details. It was not only the time of some of our Lord's most splendid miracles, but of some of the great triumphs of grace which gave special consolation to His Heart. Thus the miracle on the Centurion's servant, as we shall see, brought out an instance of faith such as had not been found in Israel. It was now that Magdalene came to our Lord's feet, to seek no cure from disease or suffering, but simply the pardon for her sins. It was now that the woman with the issue of blood gladdened Him by her faith, that if she could but touch the hem of His garment she should be made whole. It was now also that the Syrophœnician woman won from Him, as an extraordinary favour beyond the range of His special Mission, the healing of her daughter, by saying that the dogs eat of the crumbs which fall from the children's table. And lastly, it was now that St. Peter made his great Confession. There are also traces of a different feature in the picture, which was sure to manifest itself under the circumstances of the time—a want of, or imperfection in, faith, which made some miracles difficult, as at Nazareth, and in the case of the blind man at Bethsaida. But other miracles of this time are the most striking of any, except that of the raising of Lazarus. To this time belong the raising from the dead of the widow's son and the daughter of Jairus,

the stilling of the tempest, the casting out of the legion of devils, the twice-repeated miracle of the multiplication of the loaves, and the walking on the waters. We may proceed to sketch as briefly as possible the incidents of this time in their chronological order.

It appears likely that our Lord returned to Galilee very soon after the feast of the Pasch, at which, as has been seen, the miracle on the impotent man at the Pool was worked. If a few weeks passed before He took the step of retiring from the face of the persecution which now set in against Him, it is lawful to think that the next great event of which we have a distinct record took place about the time of the feast of Pentecost. This would be very nearly a year after the beginning of our Lord's Galilæan preaching. The selection of the Twelve was thus made at the time of a feast which, but two years after this date, was to be signalized by the descent of the Holy Ghost upon them and the first great outburst of the Gospel preaching, and which has been perpetuated, even to its name, in the Christian Church, and marks one of the seasons of the year when she gives herself to special prayer in order to win the graces which they need for her candidates for the sacred ministry.[1] As in so many other cases, when a great step in the formation of the Christian Kingdom was to be taken, our Lord spent the night before the choice of the Apostles in prayer. He was on a mountain or in some mountainous tract, and the multitudes of His disciples, still following His footsteps, must have been near Him. In the morning, then, after His prayer, He

[1] St. Mark xiii. 19; St. Luke vi. 12—16.

chose the Twelve. The Evangelists speak of the election as an exercise of His sovereign authority over souls, which no one disputed. He called to Him whom He would, and His disciples came to Him. He used the power which was inherent in Him as the Incarnate Son. His call was what the Church has ever since called "a vocation," and it could come from no one but Himself. There may have been some solemn words or actions with which He selected the Twelve, and with which He conferred upon them the power of healing diseases and of casting out devils. These were graces bestowed on the Apostles for the purpose of their special vocation, which was two-fold, to be with Him as the members of a religious community and to be sent by Him to preach. At the same time He conferred upon Simon the name of Cephas or Peter, which He had promised him when he first became His disciple. The name would not have been given without some office, and some grace attached to it in regard of that office, and from this time the Evangelists always speak of him as Peter, and place him at the head of the Apostolic band. At the same time He gave the two sons of Zebedee the famous name of Boanerges, sons of Thunder.

Two out of three catalogues of the Apostles which occur in the Gospels, so far place their names in the order, as it seems, of their direct personal vocation, as to insert no name prior to those of the first five, of whose call we have special mention in the history. Thus the first seven are Peter and Andrew, James, John, Philip, Bartholomew (or Nathanael), and Matthew, though that Evangelist in his ingenious humility, places St. Thomas seventh

and himself eighth. After the eight come the Apostles who seem to have been near relatives of our Lord, and the last is always Judas Iscariot, "the traitor." It would be foreign to our purpose here to dwell on the characters of the Twelve, as far as they can be divined from the hints, in most cases very scanty, which are to be found in the Gospel history. They are divided in the lists into six pairs, and it appears that they were usually sent by our Lord two and two, either to preach, or on any special mission, except in the significant case in which St. Peter was sent alone to fish that he might pay the didrachma for the Temple service for our Lord and himself. The place of the choice of the Apostles, as has been said, was a mountain, and as soon as the choice was made, as it appears, our Lord came down into the plain below, and delivered to the multitude there collected the discourse, which from the place specified by St. Luke is commonly known as the Sermon on the Plain.[1] This sermon is very far from being a mere repetition of the Sermon on the Mount, though it goes over to a great extent the same range of subjects as that sermon. The differences between the two are in the main such as seem to have been naturally occasioned by two circumstances—first, the check, so to call it, which our Lord had received from the hostility now displayed towards Him by the people, and, secondly, the more promiscuous character of the assembly to which this sermon was addressed. The Sermon on the Mount we have supposed to be delivered to a large concourse of disciples gathered together in the course of the first great circuit of our Lord throughout

[1] St. Luke vi. 17—49.

Galilee. They must have been chiefly Jews, and had evidently already made considerable progress as disciples of our Lord. The Sermon on the Plain was delivered, as it appears, to a concourse of people who had come together, perhaps in the course of a shorter and more partial circuit through a part of Galilee near the sea, among whom there were many Gentiles. St. Luke describes the multitude as from Jerusalem and Judæa, from the sea country, and from Tyre and Sidon.[1]

It is probably to the presence of so many Gentiles that we must ascribe the omission in this second sermon of numerous subjects which had found a place in the Sermon on the Mount, and which had a distinct reference to the Jewish system and to the Law of Moses. The sermon is divided into two main parts of unequal length, the first of which is said to have been addressed more particularly to the disciples as such, and contains four Beatitudes and four corresponding woes, while the second part is addressed to "you who hear," as if our Lord had then turned to the more general audience. It is, however, not unlikely that a part, even of this second portion is addressed to the disciples as such. This last part contains the precepts of the love of enemies, of mercy, of abstaining from judgment of others, and the like, and it ends, as does the Sermon on the Mount, with the parabolic image of the house on the rock and the house on the sand, applied to the two classes of the hearers of our Lord. But throughout the Sermon on the Plain there is a marked absence of that free, loving mention of God as our Father which characterizes the Sermon on the Mount. The

[1] See the following chapter, "Discourses of our Lord," &c.

word Father only occurs once, and then in a passage parallel to that in which the goodness of our Father in Heaven, in His mercy and bountifulness to His disobedient children, is drawn out with far greater distinctness in the other sermon. It is also to be noticed that the Lord's Prayer is omitted, as well as all the directions about performing the great duties of religion with the intention of pleasing our Father Who is in secret, and the earnest injunctions to perfect reliance on the providence of the same most loving Father.

We have supposed the Sermon on the Plain to have been delivered by our Lord soon after the feast of Pentecost in this second year of His Preaching. We have no certain note of time by which to fix the occurrences which are mentioned in the Evangelical narratives as following; but it was so much our Lord's method to take the subject of His discourses from what was going on before the eyes of His hearers, as to make very probable the conjecture that the beginning of His formal teaching in parables took place when the seed time was beginning in the later months of the same year. Between this date and that of the Sermon on the Plain it seems that our Lord was engaged in another circuit of Galilee, in which He avoided Capharnaum and the places where He was likely to meet with His enemies, except occasionally. St. Luke mentions this circuit at the time,[1] and adds that our Lord was accompanied by the Twelve and also by a band of pious women, who provided for the necessities of the little community out of their substance. There are some circumstances mentioned as occurring in the

[1] St. Luke viii. 1—3.

interval, before the beginning of the parabolic teaching, which must now be briefly noticed.

Our Lord was again in Capharnaum—we may suppose, only for a very short time—after the appointment of the Twelve and the Sermon on the Plain. As soon as His arrival was known, a circumstance happened which is singularly like the appeal made to Him on His return into Galilee the year before by the nobleman, whose son He healed at a distance. It is hardly possible to suppose that the Centurion, in whose favour the application for help was now made, did not know of the circumstances under which the child of his neighbour had been cured.[1] He was one of those devout heathen whom we come across in the New Testament history, who had been led to a knowledge of the true God by a sojourn in Palestine or by familiar intercourse with the Jews elsewhere. He had built the synagogue in which so many of our Lord's miracles and discourses must have been delivered. He first applied by means of the elders of the Jews, and afterwards himself met our Lord. The beautiful characteristic of the miracle is the faith of the Centurion, who told our Lord that he was not worthy that He should enter under his roof, but that He had only to speak the word, and the servant for whom he pleaded would be healed. He knew what it was to obey and he knew what it was to command, and he was ready to believe without seeing, and was convinced that the powers of nature would obey a mere word of our Lord as his own servants obeyed him. It was in his case that our Lord declared that He had not found faith so great in Israel, and delivered His first

[1] St. Matt. viii. 5—13; St. Luke vii. 1—10.

prophecy, as it seems, as to the many who would come from the east and from the west, and sit down with the patriarchs in the Kingdom. Our Lord's appearance in Capharnaum, and the sensation caused by this miracle, at once attracted large crowds, and caused great alarm for His safety on the part of His own family. He soon left the city.

We next find our Lord on the way to Naim, a town in the centre of Galilee at some distance from Capharnaum.[1] As our Lord was approaching the gate in the evening, the usual time for funerals among the Jews, He met the crowd of mourners carrying out to burial the only son of a widow. He was at once moved to compassion, stopped the bier, bade the young man arise, and gave him to his mother. This, as far as we are told, was the first miracle of the kind which our Lord had wrought, and its effect on the mind of the people was in proportion to its magnitude. "Fear came on all, and they magnified God, saying, A great Prophet hath risen up amongst us, and God hath visited His people."

It would almost seem as if St. John Baptist had been waiting in his prison for the moment when our Lord should have manifested His authority over life and death, to take his last opportunity of bearing witness to Him. He had long been silenced from preaching, and had no power to baptize, but he still had a loving throng of disciples, who hung upon his words, lived by the rule of life which he gave them, and had not as yet left him in order to follow our Lord. We have already seen the method which St. John adopted in such cases, waiting for the

[1] St. Luke vii. 11—16.

working of grace in the hearts of his disciples rather than urging them on importunately himself. One of the characteristics of his mission, as compared with that of other great prophets who had gone before him, was that he had never worked a miracle, as if that particular evidence was at the time to be reserved for our Lord and for His own immediate followers. Now that the whole country was ringing with our Lord's miracles, and especially with the new power which He had displayed over death itself, St. John discerned in the wonders of which he heard "the works of Christ," the miraculous signs which had been foretold in marking out the Messias.[1] He sent, then, a deputation of his disciples to ask Him the formal question—a question to which our Lord seems so often to have evaded the giving a direct answer to His enemies—art "Thou He that is to come, or do we look for another?" Our Lord, as St. Luke tells us, healed a great number of sick persons before the eyes of the messengers, and then sent them back, bidding them tell St. John what they had heard and seen, and quoting as a description of His miracles the words of Isaias which so clearly describe the signs of the Messias.

Our Lord took occasion from their departure to speak to the multitude of His own followers concerning St. John.[2] He was more than a prophet, because it was his peculiar office to go before the face and prepare the way for Him of Whom the prophets only spoke. And yet, high as was his office, so great was the dignity of the new Kingdom and dispensation to which he did not directly belong,

[1] St. Matt. xi. 2—6; St. Luke vii. 17—23.
[2] St. Matt. xi. 7—19; St. Luke vii. 24—35.

that the least minister in that Kingdom was greater than he. His appearance had been the signal for the beginning of a new effusion of grace, which had become so powerful an influence on the hearts of many that they had, as it might be said, stormed and taken by force the Kingdom of Heaven. Indeed, he was the promised Elias, who was to come before the face of the Incarnate Son. It was at the same time that our Lord made His comparison between the men of the generation which had found something to say first against St. John and then against Himself, and the children in the market-place, who could be pleased neither by singing nor mourning. To this time also belong His denunciations of woe against the cities in which His mighty works had been done, and His thanksgiving to His Father for having revealed the secrets of His Kingdom to little ones.[1]

One more special triumph of grace must be spoken of as belonging to this period, before we proceed to mention the darker features by which it is marked.[2] Our Lord was at the table of a friendly Pharisee, in some town which is not named, and which may have been Capharnaum itself,[3] when the

[1] St. Matt. xi. 20—30. [2] St. Luke vii. 36—50.

[3] St. Luke speaks of the woman as "a sinner in the city." The last place he has named is Naim, and from that circumstance some contemplative writers have connected the conversion of Magdalene with the miracle of the raising of the widow's son, and some have even supposed that the young man raised from the dead was well known to her. But it must be remembered that St. Luke places the whole story of the mission of St. John's disciples between the miracle and the unction of our Lord by Magdalene. It is possible that all these things may have taken place at Naim, but the words of St. Luke do not prove it, and are quite compatible with the other supposition that Capharnaum is the place.

blessed penitent Magdalene came to His feet, the first of a long line of souls who were to be forgiven many sins because they loved much, anointed His feet with ointment, washed them with her tears, and then wiped them with the hairs of her head. She did not come for any boon of healing, or any external favour for herself or others, but simply to weep at her Saviour's feet for her sins, and implore His forgiveness. The Pharisee was scandalized, and thought our Lord could not know what sort of person she was whom He allowed to touch Him, and thus drew from our Lord the comparison between the love which he had himself shown his guest and that which the woman had shown. Now again our Lord exercised His authority to forgive sins, cancelling by His absolution not only the guilt, but all the pain which she had incurred. We find the name of Magdalene left out in the narrative, and the omission appears to be due to the reverent charity of St. Luke. Her name is mentioned almost immediately afterwards by the same Evangelist, among those of the devout women already spoken of as attending on our Lord and on the Apostles in their missionary circuit at this time. St. Luke relates this incident, but we must prefix to his narrative the words in which St. Matthew gives us the rejoicing of our Lord, which seem naturally to introduce it:

At that time Jesus answered and said, I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in Thy sight. All things are

delivered to Me by My Father. And no one knoweth the Son, but the Father, neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal Him. Come to me all you that labour, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of Me, because I am meek, and humble of heart, and you shall find rest to your souls. For My yoke is sweet, and My burden light.—St. Matt. xi. 26—30.

This is St. Luke's account of this first anointing by Magdalene:

And one of the Pharisees desired Him to eat with him. And He went into the house of the Pharisee, and sat down to meat.

And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing behind at His feet, she began to wash His feet with tears, and wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

And the Pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if He were a Prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner.

And Jesus answering, said to him, Simon, I have somewhat to say to thee. But he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

Simon answering, said, I suppose that he to whom he forgave most. And He said to him, Thou hast judged rightly.

And turning to the woman, He said unto Simon, Dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hair hath wiped them. Thou gavest Me no kiss, but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint, but she with ointment hath anointed My feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

And He said to her, Thy sins are forgiven thee.

And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath made thee safe, go in peace.—St. Luke vii. 36—50.

The account of this stage of our Lord's Preaching is completed by St. Matthew and St. Mark with some incidents which show the height to which the malice of His enemies had grown during the months of which we are speaking. We last heard of them as plotting against His life. We now find them guilty of the grossest calumny, and not shrinking from the imputation that He was in league with Satan, an imputation which involved the terrible sin of blasphemy against the Holy Ghost. Our Lord had delivered a demoniac, who was also afflicted with blindness and dumbness.[1] The dispossession was followed by the restoration of sight and speech. The people in their wonder and delight asked whether this were the Son of David. But the Pharisees were not afraid to attribute the result to the power of Beelzebub. Our Lord, in His answer,

[1] St. Matt. 22—37; St. Mark iii. 22—30.

first reasoned gently with them. How could Satan be divided against himself? Moreover, there were other instances in which devils were cast out. Were these also brought about by a league with Satan? What they saw before their eyes was the despoiling of Satan of the power and possession which he had long held. This could not be done except by the might of One greater than himself Who had conquered him. Then He went on to warn them that this extreme insult to God, whereby the evident work of His Holy Spirit was attributed to His enemy, was a sin that could not be left unpunished in this world and in the next.

Another great provocation followed. He had worked hundreds of miracles, every one of which was an evidence of Divine power as well as a great work of mercy, and yet our Lord's enemies pressed Him to show them a sign, meaning, as it seems, some prodigy of power which should be a mere prodigy, such as had been seen in the case of Moses when he had been sent by God to the Israelites.[1] Our Lord always refused to work such signs at the bidding of His enemies, just as He would not satisfy the pride of the Nazarenes, nor afterwards work a miracle for the curiosity of Herod and his Court. But He said they were to have a sign, the sign of Jonas the Prophet, the same sign to which He had alluded in covert language at Jerusalem, when they demanded His authority for the cleansing of the Temple. Then He had said that they might destroy the Temple and He would build it up in three days, and now He promised the Resurrection of the Son of Man after three days and three nights, according to the type of

[1] St. Matt. xii. 38—45.

Jonas. He added that the men of Nineveh and the Queen of the South would rise up in judgment against and condemn the men of that generation, and He compared their case to that of the man out of whom the evil spirit had been cast, only to return again with seven other spirits more wicked than himself.

The Evangelical accounts relating to this missionary circuit and its incidents are closed by an anecdote which brings out most touchingly the close union between our Lord and His disciples, in contrast to the hardness of heart of the Jews in general, and to His severe language concerning them. The anecdote is that of our Blessed Lady and our Lord's brethren wishing to speak with Him while He was teaching the multitude. Our Lord had thus the opportunity of protesting that those who hear the Word of God and keep it are His mother and His brethren.[1]

The words in which our Lord spoke of the blessing of faithful hearers seem almost placed where they are in the Gospel history as if to prepare us for the teaching of the first of the great series of parables which were delivered at this time. The scene of the teaching by parables, of which this was the beginning, must certainly have been close to Capharnaum, and its occasion seems to have been our Lord's recent arrival at that place, after He had finished the missionary circuit, which was begun soon after the election of the twelve Apostles. As Capharnaum was known as our Lord's own city, the place at which He was to be found when not

[1] St. Matt. xii. 46—50; St. Mark viii. 31—35; St. Luke viii. 19—21.

away from His home, while at other times He was travelling from spot to spot, according to no rule which could be known to others, it is clear that Capharnaum must have been the place at which His enemies would be on the watch for Him, especially if they had been sent or commissioned by the authorities at Jerusalem to endeavour to ensnare Him, or to paralyze His influence. This would be a reason why our Lord would be henceforth reserved and cautious in His teaching at Capharnaum, or rather, perhaps, why He would seldom be found there for any considerable space of time at once. It is clear from His language, when, in answer to the inquiry of His Apostles, He assigned as a reason for the adoption of this new method of teaching the people exclusively by parables, that the hardness and dulness of their hearts made them unfit to receive the treasures of heavenly doctrine concerning His Father, which He now began to wrap up in this particular form. He seems at this time, indeed, to have been most anxious to set forth the necessity of carefulness and devout attention in those to whom His words were addressed, as if even the eagerness with which the people thronged after Him from all parts was far from enough to secure them against the dangers that threatened unworthy listeners.

A great deal has been written concerning the general scope of the parables, as well as the particular signification of each single parable. It is enough to remind ourselves that our Lord's great design seems to have been to teach His intelligent hearers more and more concerning the character of His Father, His ways of dealing with men and His government of the world, while other truths

concerning our duties to Him and our behaviour in presence of His gifts are blended with those which form the more immediate subject of the discourse. It is also clear that our Lord intended His Apostles to learn a great number of truths from the parables which would help them in their labours for souls. The first great cluster of the parables, comprising those which were now delivered from a boat to the people on the sea-shore near Capharnaum, contains both these heads of teaching. The parable of the sower[1] going forth to sow his seed represents God, or our Lord Himself, scattering the seed of the Word with the utmost profusion, while we have the various classes of hearers represented in the ground, good or stony, by the wayside, shallow, or overgrown by thorns, on which the seed fell. The next parable, that of the wheat and the cockle, represents another law in the Kingdom of God.[2] In this we have not only the good seed that is wasted, but the bad seed which is actually sown, and which springs up by the side of the good seed that is not wasted. The tolerance with which God bears with evil is explained in the simple words, "Suffer both to grow until the harvest," and, inasmuch as in the spiritual order there can take place a change which has no counterpart in the physical order, that is, the cockle may become wheat or the wheat degenerate into cockle, there is a great significance in the reason given, "Lest perhaps gathering up the cockle, ye root up the wheat also together with it."

The six parables—those of the seed which grows secretly, of the grain of mustard seed, of the leaven,

[1] St. Matt. xiii. 1—9; St. Mark iv. 1—9; St. Luke viii. 4—8.
[2] St. Matt. xiii. 24—30.

of the hidden treasure, the precious pearl, and the draw-net, which follow on those two that have been already mentioned, may be considered as completing, each by the addition of some special feature, the picture here drawn by our Lord of His general dealings in His Kingdom.[1] God addresses Himself to His creatures, and allows them to refuse or accept Him, He tolerates His enemies till the harvest, for their own sake and for the sake of those among whom they live. The parable (given by St. Mark alone) of the seed that grows gradually, seems to picture that progress from one virtue to another which is the course of those who belong to God, and which accounts for the abundant thirty-fold, sixty-fold, or a hundred-fold, of which mention has been made before. The image of the grain of mustard seed seems to represent the outward development and magnificent growth of the work of God in the world; while that of the leaven explains the law of its growth coming from within, by the silent spread of the influence of grace, and the assimilation of those natural elements congenial to it in the mass on which it works. The parables also of the treasure hidden in a field[2] and of the precious pearl may be understood either of the influence of grace on the hearts of those who understand and appreciate the value of God's favours and gifts, or directly of the love of God in seeking out our human nature, or the human soul, or the Church, and all that He has done in the Incarnation to make the treasure or the pearl His own. The last parable, of the draw-net, represents the Church as gathered

[1] St. Matt. xiii. 31—35; St. Mark iv. 26—34.
[2] St. Matt. xiii. 47—50.

together by God in order that He may choose the good and reject the bad, thus balancing and explaining the doctrine contained in the former parables of the sower and the cockle.[1]

Any careful reflection on the great truths which are thus set forth in these parables will enable us to see, in part at least, why our Lord did not directly and openly proclaim them. He explained some of them at great length[2] and with much minuteness to the Apostles, in a manner which suggests to us that every detail in these beautiful pictures is meant to have its counterpart in the truths which they represent, and He spoke as if He was satisfied with the intelligence which they had acquired concerning them. Immediately after the teaching was over, our Lord seems to have retired to the house which was His usual abode, and there to have explained the parables to His disciples. The next day the multitude was again there to hear Him teach, and, as it seems, in order to escape the publicity which was now dangerous to Him at Capharnaum, He ordered the Apostles to sail across the lake in the late evening.[3] The night was stormy, and while our Lord was asleep, His body wearied with the fatigue of His teaching during the day, a great tempest arose, on which the disciples woke Him, and He rebuked the winds and waves. In the morning they landed at a spot not exactly opposite Capharnaum, but lower down on the eastern shore, in the country of the Gerasenes. Here it was that

[1] See the next chapter, "Discourses of our Lord," &c.

[2] St. Matt. xiii. 18—23; St. Mark iv. 10—15; St. Luke viii. 9—18; St. Matt. xiii. 36—46.

[3] St. Matt. viii. 18—27; St. Mark iv. 35—40; St. Luke viii. 22—25.

our Lord was met by the two demoniacs, one of whom was possessed by a legion of devils, who are described in such terrible words by the Evangelists. Our Lord permitted the devils to enter into the herd of swine which was feeding on a hillside over the lake at a short distance from Him, and the whole herd immediately ran down over the cliff into the sea. The incident struck terror into the inhabitants, and, in a very different spirit from that in which St. Peter had made his request after the miraculous draught of fishes, they besought our Lord to depart out of their coasts.[1]

Thus it was that, on the day after He had left Capharnaum to escape the pressure of the multitude, our Lord returned thither. The people were expecting Him, and on His landing He was met by some disciples of St. John, who repeated in somewhat different words the question as to His rule of fasting which had before been put to Him at the banquet given by St. Matthew.[2] His answer was in the same proverbial form as before, speaking about the children of the bride-chamber, and of the new wine which was not to be put into old bottles. But there was another more urgent call awaiting His charity. Jairus, the ruler of the synagogue, had a daughter on the point of death, and he came to beg our Lord to come and lay His hands on her, in full faith that she would then recover. Our Lord arose at once, and went towards the house with His Apostles, in the midst of a great concourse of people. A woman who had been suffering many years from an issue of blood, and had gained no benefit from spending all

[1] St. Matt. viii. 28—34; St. Mark v. 1—21; St. Luke viii. 26—40.
[2] St. Matt. ix. 14—17.

her substance upon doctors, came near and touched the hem of His garment, in humble faith that that would be enough to heal her. Her faith was rewarded by an instant cure, yet our Lord would not let her shrink away in the crowd as she had come, but stopped, asked who had touched Him, and made her confess what had taken place. The miracle which was wrought in reward for her faith was published in order to confirm the faith of Jairus, who received the message of his daughter's death just at the time when our Lord spoke to the woman in the crowd. Our Lord bade him fear nothing—only to have faith. When they came to the house, He found the mourning already begun, and He was laughed at when He said that the damsel was only asleep. She was only asleep, because all sleep has a wakening, but from death there is no wakening, and she was to awake. Our Lord would let no one remain in the room with her but the father and mother, and the three chief Apostles, Peter, James, and John. Then He took her by the hand and bade her rise. She rose up at once, but our Lord, after bidding them give her something to eat, laid on them the strictest injunctions to tell no one what had happened. This great miracle, therefore, is wonderfully contrasted with the one previously recorded miracle of the same kind, that of the raising of the widow's son. That was wrought unsolicited, with no requirement of faith except in the obedience of the bearers of the bier, who stood still at our Lord's command, and it was also wrought in public. In the case of Jairus, the miracle is a far higher one than he had ventured to ask, his faith is more carefully led on and supported, and the greatest secrecy is observed by our Lord at

the time and enjoined afterwards, although, as was so often the case, the injunction was not obeyed.

But the series of miracles was not yet ended by which this day was to be marked, a day on which our Lord had designed, if we may so say, to be apart from all notice on the further side of the lake, where His enemies could not reach Him with their plots or their calumnies. Two blind men followed Him calling on Him as the Son of David to heal them. He passed into the house where He usually abode, and they followed Him. He asked them if they believed He could heal them, and on their answering yes, He said, "According to your faith be it done unto you," and they were at once restored to sight. As soon as they were gone out a poor demoniac was brought to Him, who was also dumb. He cast out the devil, and the dumb man spoke. When it was known, and the crowd were glorifying God, the Pharisees once more repeated their deadly calumny about His league with Beelzebub. "He casteth out devils in the prince of the devils."[1]

The whole of this series of actions and miracles of our Lord, which fill up a space of perhaps not more than two days, are related by the Evangelists as if they had been drawn out, so to speak, from our Blessed Lord, almost against His plan of conduct at this time, by the overruling providence of His Father. His great desire seems to have been to escape notice at Capharnaum. We find Him immediately after setting off on another missionary circuit throughout Galilee, in the course of which He once more came to Nazareth, as if it were right to give the inhabitants of that once most blessed spot

[1] St. Matt. ix. 27—34.

another opportunity of manifesting a humble faith in Him Whom they knew only as the Son of Joseph. He taught in the synagogue, but He was again received with the same pride and contempt as before. "Is not this the carpenter, the Son of Mary, the brother of James and Joseph and Judas and Simon? Are not His sisters also with us?" He answered in His usual way, that a prophet was not without honour save in his own country. He healed a few sick persons—more He was unable to do for them on account of their unbelief.[1]

It has already been said that the parable of the sower seems to fix the date of the incidents on which we have now been dwelling in the autumn about the time of the feast of Tabernacles. It has been thought by some that about the same time St. John Baptist was put to death by Herod at the request of Salome, the daughter of Herodias.[2] Salome had danced a lascivious dance in the presence of the King and a large number of guests, the chief officials of the tetrarchy, on the day on which his accession was celebrated, and Herod, in that foolish ambition of aping the manners of far more magnificent sovereigns of old which was characteristic of the princes of his family, had promised to give her whatever she asked, even to the half of his kingdom. Her mother's hatred for St. John prompted the answer that she would have his head at once in a charger, and Herod had not the courage to refuse. The Saint was beheaded in prison, and his head given to the dancing girl. His disciples at once buried his body in honour and then came to our

[1] St. Matt. xiii. 54—58; St. Mark vi. 1—6.
[2] St. Matt. xiv. 1—13; St. Mark vi. 12—29; St. Luke x.

Lord to tell Him what had happened. The memory of the Saint haunted ever the sensual tyrant who had so lightly handed him over to death. A few months afterwards, as it appears, when the preaching of the Apostles, of which we are presently to speak, had spread still more widely the fame of our Lord, it reached the ears of Herod, and drew his attention to Him. St. John's murder is said to have taken place at the distant fortress of Machærus, but Herod seems soon afterwards to have left it for his palace at Tiberias, near the scene of our Lord's labours.

Hitherto the Apostles, since their election, do not seem to have been separated from our Lord. The time was now come when they were to be sent out to preach themselves. We are told that this step was taken by our Lord out of a special movement of compassion for the multitudes who thronged to His teaching, who were as sheep that have no shepherd. He bade the Apostles pray to the Lord of the harvest that He would send forth labourers into the abundant harvest which awaited them. He then sent them out, two and two, with power over all devils, and of healing diseases. Their two duties were to be the preaching of the Kingdom of God and the cure of the sick. The charge which our Lord gave to the Apostles when He sent them forth is given by each of the three historical Evangelists,[1] but in St. Matthew it is expanded to much greater length than in the other two, and, as it stands in his Gospel, seems to look into the far future, when the Apostles were to be sent out after the Day of Pentecost. Thus it contains rules for the conduct as well as topics for the consolation of

[1] St. Matt. ix. 36—38; xi. 16; St. Mark vi. 7—11; St. Luke ix. 1—5.

their successors in the ministry in all the generations of the Church.[1]

The length of time during which the Apostles thus preached is not stated in the Gospels, but either in that or subsequent missionary labours of the same kind in which our Lord took them with Him, several months of the year seem to have been spent. The movement throughout Galilee was greater than ever, and it reached the ears of the voluptuous and hardened Tetrarch himself, who seems to have regarded it with a superstitious curiosity rather than with any other feeling, wondering whether St. John Baptist had risen from the dead to work all these miracles, and desiring to see our Lord, as worldlings desire to become acquainted with any one who can supply them with a new excitement or pander to their love of the marvellous.[2] But the curiosity of such a suspicious and sensual despot could not be excited without danger to its object, and the report of Herod's newly awakened interest in our Lord was brought to Him by friends equally devoted to Him and to the memory of St. John.

It was apparently near the feast of the Pasch, in the early spring, when the Apostles came back from their mission and told our Lord how they had fared therein. Some months must therefore have elapsed since the beginning of the teaching by parables, and we are already accustomed to the thought that the times when we hear of few extraordinary incidents in our Lord's Life are the times when He was most

[1] St. Matt. x. 16—42. See the next chapter, "Discourses of our Lord," &c.

[2] St. Matt. xi. 1; St. Mark vi. 21—26; St. Luke ix. 6—9.

busily employed in His ordinary missionary labours. The Apostles were wearied with their exertions, and our Lord took them away with Him for a short interval of rest to a desert spot near Bethsaida. Here again He wrought one of His greatest and most significant miracles on an occasion which seemed to come unexpectedly.[1] Multitudes followed Him and the Apostles into the desert, and thus it came about that, as the evening drew on, He found Himself with more than five thousand persons at a distance from any place where they could obtain refreshment, after the long day which they had spent in following and listening to Him. This led to the great miracle of the feeding of the five thousand with five loaves and two fishes, the whole of the little resources of the Apostolic company. Our Lord on this occasion distributed the loaves and fishes to the Apostles, in whose hands, as it appears, they were multiplied, and who gave them to the multitude. Every circumstance of this great miracle, which ranks, in respect of doctrine and spiritual significance, in the very highest order of such works of our Lord, like the miracle at Cana or that by which the power to forgive sins was proved, has been dwelt upon with studious love by Christian writers. But on that very account we must content ourselves in this part of our work with the simplest narrative of the circumstances.

The state of mind of the people in general at this time is evidenced by many incidental notices in the Evangelical narrative. It is clear that our Lord's frequent and prolonged absences from Capharnaum

[1] St. Matt. xiv. 13—21; St. Mark vi. 30—44; St. Luke ix. 10—17; St. John vi. 1—13.

and its neighbourhood made the people of those parts extremely eager to catch at any occasion of hearing Him, and, still more, of obtaining from His inexhaustible mercifulness the cure of bodily ailments for themselves or their friends and relatives. Thus, whenever He appears, He is immediately pursued, and they follow Him into the desert without taking any thought for making provision of food. Women and children run after Him as well as men. The Galilæans seem to have been at times a turbulent excitable race, and this miracle of the feeding of thousands on a few loaves and fishes, resembling so much what had been done for the whole people of Israel in the desert during the time of their long wanderings, roused their enthusiasm to the highest pitch, and they conceived the plan of forcing Him to put Himself at the head of an insurrection, and so making Him King. The idea sprung up among the multitude as they were on their way homewards after the miraculous feeding.[1] Our Lord knew it, and sent His disciples across the lake in the ship in which He was known to have sailed to the spot of the feeding, remaining Himself on a lonely mountain to spend the greater part of the night in prayer. The miracle which He had wrought had been intended to serve far higher purposes than those of that merciful instinct of the Sacred Humanity which had led Him to supply the hungry multitude with food for the body. It was the foreshadowing and preparation for the great, surpassing, and enduring miracle of His love, in making His own Body and Blood the food of the souls of men in all the successive generations of the Church and on every

[1] St. Matt. xiv. 22—36; St. Mark vi. 45—56; St. John vi. 14—21.

Catholic altar. This, then, was one of the occasions on which His long prayer is recorded. The disciples set off alone, against a stormy wind and high sea, and made but little progress towards the further shore, when, "about the fourth watch of the night," not very long before the dawn, they saw our Lord walking in the same direction on the waters. In their alarm they cried out, but He bade them fear nothing, it was He. St. Peter prayed that He would bid him come to Him on the waters. Our Lord told him to come, and for a time he too walked, but his faith began to fail at the sight of the waves and winds, and he called on our Lord to save him from sinking. When our Lord entered the boat the storm at once ceased, and the vessel was at the shore.

Now those men when they had seen what a miracle Jesus had done, said, This is of a truth the Prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone. And when evening was come His disciples went down to the sea.

And when they had gone up into a ship, they went over the sea to Capharnaum, and it was now dark and Jesus was not come unto them. And the sea arose by reason of a great wind that blew. When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea and drawing nigh to the ship, and they were afraid. But He saith to them, It is I, fear ye not.—St. John vi. 14—20.

And Peter, making answer said, Lord, if it be Thou bid me to come to Thee upon the waters. And He said, Come. And Peter going down out of the boat,

walked upon the water to come to Jesus. But seeing the wind strong, he was afraid, and when he began to sink, he cried out, saying, Lord save me. And immediately Jesus stretching forth His hand, took hold of him, and said to him, O thou of little faith, why didst thou doubt?—St. Matt. xiv. 28—31.

They were willing therefore to take Him into the ship, and presently the ship was at the land to which they were going.—St. John vi. 21.

The people, not finding our Lord at the place where He had been last seen, followed Him to Capharnaum, in boats.[1] St. John gives the heads or substance of a long discourse on the miracle held by our Lord in the synagogue at Capharnaum, in which, after insisting on the necessity of faith in Himself, He went on so clearly and forcibly to lay down the doctrine of His own Presence in the Blessed Sacrament and of the necessity for salvation of Holy Communion, in which His Flesh is eaten and His Blood is drunk, that not only were the Jews scandalized at His language, but many of His own followers left Him in consequence.[2] It may well be that their hearts had long been growing cold, and that they felt the influence of the determined opposition made to Him by the ecclesiastical authorities, an opposition which had already deepened into persecution that threatened not Him alone, but all His followers also. In such cases the strong call made on their faith by the doctrine of the Blessed Sacrament, may have been seized on as an occasion on which a disaffection was manifested which had long existed. But it is clear that the direct cause

[1] St. John vi. 22—24. [2] St. John vi. 25—72.

of the defection of many was the doctrine itself, which our Lord nevertheless put forward with the fullest precision and urged with the utmost force as of necessity to salvation. Here was another instance of our Lord's unfolding a great doctrine concerning His own Person and the great principles of the Kingdom of the Incarnation, in which He did not hold back claims of authority of the highest order, notwithstanding the certain reluctance of many of His hearers to admit them.[1]

It was now that our Lord put to the Apostles the question that seems like a preparation for the further question which He was soon to ask them as to their faith in Himself—"Will you also go away?" St. Peter answered now as then, in the name of them all, that they could go to no one else, that He had the words of eternal life, and that they believed and had learnt that He was the Christ the Son of God. Our Lord's answer contained the mournful presage of His betrayal by one of their number—"Have not I chosen you twelve, and one of you is a devil!"

His presence at Capharnaum on this occasion was not to pass without a further formal attack from His declared enemies. Some Pharisees and scribes, sent down from Jerusalem, came to Him with a new charge against His disciples, involving a reflection on their Master.[2] The disciples went to table without washing their hands and this was a violation of the "traditions of the Elders." Our Lord replied in a tone quite as severe as any that He had ever used to them, applying to them the words of the Prophet respecting those who honoured God with

[1] See the next chapter, "Discourses of our Lord," &c.

[2] St. Matt. xv. 1—20; St. Mark vii. 1—23.

their lips, while their hearts were far from Him and reproaching them for the manner in which they made the Commandments themselves void through their traditions. He then called the crowd to Him and told them plainly and urgently that it was not that which went into a man's mouth which defiled him, but that which proceeded forth from him. He would not listen to the remonstrance of the disciples about scandalizing the Pharisees, and when they were alone in the house, He blamed them for not understanding that it was from the heart of man that all kinds of wickedness came forth.

This attack from His enemies seems again to have driven our Lord from Capharnaum. It was now after the feast of the Pasch, the third in the course of His Ministry. He had not gone up to it Himself nor as it seems had He sent His Apostles. We find Him next on the very confines of the Holy Land, on the borders of Tyre and Sidon, where the Gentile woman who besought Him to cure her daughter, was at first rejected by Him as not belonging to the house of Israel for whom He was sent, but afterwards won from Him the full granting of her desire by her reply, that the dogs eat of the crumbs which fall from the children's table.[1] From Tyre and Sidon He passed homewards again, through the territory of the cluster of towns called Decapolis, and here He healed, with apparent circumstances of comparative difficulty, a deaf and dumb man, taking him apart from the crowd, putting His fingers into his ears, touching his tongue, and sighing as He said Ephphetha.[2] After this He is again found on the

[1] St. Matt. xv. 21—28; St. Mark vii. 24—30.
[2] St. Mark vii. 31—37.

familiar shores of the Sea of Galilee and although He goes up into a mountain, the news of His presence is spread abroad over the whole country, and multitudes throng to Him, as was always the case after an absence, bringing to Him great numbers of dumb, deaf, blind, and lame persons all of whom where healed. For the benefit of this multitude who had remained with Him three days, and had nothing to eat, our Lord now repeated the miracle of the multiplication of the loaves, feeding with seven loaves and a few fishes as many as four thousand men besides women and children. He then sent them away, and sailed to another point on the lake.[1]

Here again, as before, His adversaries were waiting for Him with an insidious demand for a sign from Heaven. He answered them as He had answered others before, and left the place. On the voyage across, or as it seems probable, up the lake to its northern extremity, He warned the disciples against the leaven of the Pharisees, the Sadducees, and of Herod, and they took His words literally, as if He had meant indirectly to reproach them with having taken no bread with them. At Bethsaida—a second town of the same name with that of which we hear so much in the course of the Gospel history—near which He landed, a blind man was brought to Him, whom He healed with the same apparent effort which has been noticed in the last miracle on the deaf and dumb man in Decapolis, having first taken him out of the town, and then charging him after his cure to tell no man of it.[2]

His course lay still further north, into the neigh-

[1] St. Matt. xv. 29—39; St. Mark viii. 1—10.
[2] St. Mark viii. 22—26.

bourhood of Cæsarea Philippi. Here He was withdrawn alike from the importunate, readily believing crowd, who yet saw in Him rather the "thaumaturge," the worker of miracles of mercy, the deliverer from disease and the tyranny of the devils, than the Divine Saviour of the world, Who had come to heal the spiritual maladies of their souls. Here too He was free from the continual vexatious and captious questions and the more malignant calumnies of His enemies. But He had to purchase this comparative immunity and retirement at the price of the abandonment of what had hitherto been the chief scenes of His labours. Still the Twelve were with Him. He had carefully formed them and led them on from one truth to another, and His various manifestations of power and authority, as well as His declarations as to doctrine, had been addressed to them far more than to the multitude, from the time that He had chosen them to their high office in His Church. It was now time to put their faith to its formal test, and then to lead them on to still further and more sublime truths concerning Himself, which nothing would enable them to bear except a firm faith in His Divinity.

The circumstances of the great Confession of St. Peter are related shortly by all the three historical Evangelists.[1] They are very similar to those of the former question and Confession, so to call it, which had followed on the abandonment of our Lord by many of His disciples after the discourse on the doctrine of the Blessed Sacrament in the synagogue at Capharnaum. Our Lord began by asking the Apostles generally, "Who do men say that I the Son

[1] St. Matt. xvi. 13—20; St. Mark viii. 27—30; St. Luke ix. 18—21.

of Man am?" They told Him John the Baptist, Elias, Jeremias, or one of the prophets. "But who do you say that I am?" This time it was Peter alone who answered. "Thou art the Christ, the Son of the living God." Our Lord immediately rewarded him in language which corresponds exactly to his own confession. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it to thee, but My Father Who is in Heaven. And I say unto thee, That thou art Peter, and on this rock I will build My Church, and the gates of Hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." The words of St. Matthew are these:

And Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of Man is? But they said, Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

Jesus saith to them, But whom do you say that I am? Simon Peter answered and said, Thou art Christ, the Son of the living God.

And Jesus answering, said to him, Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father Who is in Heaven. And I say to thee, That thou art Peter, and upon this rock I will build My Church, and the gates of Hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven.

Then He commanded His disciples, that they should tell no one that He was Jesus the Christ.—St. Matt. xvi. 13—20.

This Confession of St. Peter, with the magnificent blessing which it drew from our Lord, may be said to be the very central point of our Lord's Ministry. All before it leads up to it, and all that follows it in some sense takes its colour from it. It is to the creation of the Church what the Annunciation is to the Incarnation. St. Peter's faith is tested by the question of our Lord, as Mary's faith was tested by the message of the Angel. As her consent was the proximate cause of her becoming the Mother of God, so was his faith the condition of the foundation of the Church upon him. The great things which God did for her were all summed up in the announcement of Gabriel, and the incommunicable privileges of Peter are all contained in the blessing and the promise now uttered so solemnly by our Lord. It is true that much was yet to be done before the Church was to be founded and the keys of Heaven conferred, but our Lord's words now spoken to His Apostle manifest Him as the Creator of the new Kingdom and the author of the innumerable blessings and glories involved in the earthly and heavenly existence of the Church which He was to purchase with His Blood.

CHAPTER VIII.

Discourses of our Lord during the Second Period of the Public Life.

I.—THE SERMON ON THE PLAIN.

St. Luke vi. 17—49.

And coming down with them, He stood in a place on a plain, and the company of His disciples, and a very great multitude of people from all Judæa and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all. And He, lifting up His eyes on His disciples, said,

Blessed are ye poor, for yours is the Kingdom of God.

Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh.

Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Be glad in that day and rejoice, for behold, your reward is great in Heaven. For according to these things did their fathers to the prophets.

But wo to you that are rich, for you have your consolation.

Wo to you that are filled, for you shall hunger. Wo to you that now laugh, for you shall mourn and weep.

Wo to you when men shall bless you, for according to these things did their fathers to the false prophets.

But I say to you that hear, Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. And as you would that men should do to you, do you also to them in like manner.

And if you love them that love you, what thanks are to you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks are to you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much.

But love ye your enemies, do good, and lend, hoping for nothing thereby, and your reward shall be great, and you shall be the sons of the Highest, for He is kind to the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful.

Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you, good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

And He spoke also to them a similitude, Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master, but every one shall be perfect, if he be as his master.

And why seest thou the mote in thy brother's eye

but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

For there is no good tree that bringeth forth evil fruit, nor an evil tree that bringeth forth good fruit. For every tree is known by its fruit. For men do not gather figs from thorns, nor from a bramble bush do they gather the grape. A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

And why call you Me, Lord, Lord, and do not the things which I say? Every one that cometh to Me, and heareth My words, and doth them, I will show you to whom he is like. He is like to a man building a house, who digged deep, and laid the foundation upon a rock, and when a flood came, the stream beat vehemently upon that house, and it could not shake it, for it was founded on a rock. But he that heareth, and doth not, is like to a man building his house upon the earth without a foundation, against which the stream beat vehemently and immediately it fell, and the ruin of that house was great.

We gather the parables of this period from St. Matthew and St. Mark.

2.—(i.) THE PARABLE OF THE SOWER.

St. Mark iv. 1—9.

And again He began to teach by the sea-side, and a great multitude was gathered together unto Him, so

that He went up into a boat, and sat in the sea; and all the multitude was upon the land by the sea-side.

And He taught them many things in parables, and said unto them in His doctrine, Hear ye. Behold, the sower went out to sow. And whilst he soweth, some fell by the wayside, and the birds of the air came and ate it up. And other some fell upon rocky ground, where it had not much earth, and it shot up immediately, because it had no depth of earth. And when the sun was risen, it was scorched, and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And some fell upon good ground, and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred. And He said, He that hath ears to hear, let him hear.

2.—(ii.) THE PARABLE OF THE WHEAT AND THE COCKLE.

St. Matt. xiii. 10—17; 24—30.

And His disciples came and said to Him, Why speakest Thou to them in parables? Who answered and said to them, Because to you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For he that hath, to him shall be given, and he shall abound, but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables, because seeing they see not, and hearing they hear not, neither do they understand. And the prophecy of Isaias is fulfilled in them, who saith, "By hearing you shall hear, and shall not understand, and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears,

and understand with their heart, and be converted, and I should heal them."[1] But blessed are your eyes, because they see, and your ears, because they hear, For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear, and have not heard them.

Another parable He proposed to them, saying, The Kingdom of Heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go, and gather it up? And he said, No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

2.—(iii.) THE PARABLES OF THE SEED, THE MUSTARD SEED, AND THE LEAVEN.

St. Mark iv. 26—32.

And He said, So is the Kingdom of God, as if a man should cast seed into the earth. And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit

[1] Isaias vi. 9, 10.

is brought forth, immediately he putteth in the sickle, because the harvest is come.

And He said, To what shall we liken the Kingdom of God? or to what parable shall we compare it. It is as a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that are in the earth. And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

2.—(iv.) St. Matt. xiii. 33—35.

Another parable He spoke to them, The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal until the whole was leavened.

All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them. That it might be fulfilled which was spoken by the Prophet saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.[1]

2.—(v.) EXPLANATION OF THE PARABLE OF THE SOWER.

St. Mark iv. 10—25.

And when He was alone, the twelve that were with Him asked Him the parable. And He said to them, To you it is given to know the mystery of the Kingdom of God, but to them that are without, all things are done in parables. That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.

And He saith to them, Are you ignorant of this parable? and how shall you know all parables?

He that soweth, soweth the Word. And these are they by the wayside, where the Word is sown, and as

[1] Psalm lxxvii. 2.

soon as they have heard, immediately Satan cometh, and taketh away the Word that was sown in their hearts.

And these likewise are they that are sown on the stony ground, who when they have heard the Word, immediately receive it with joy. And they have no root in themselves, but are only for a time, and then when tribulation and persecution ariseth because of the Word, they are presently scandalized.

And others there are who are sown among thorns; these are they that hear the Word, and the cares of the world, and the deceitfulness of riches, and the lusts after other things, entering in choke the Word, and it becometh fruitless. And these are they who are sown upon the good ground, who hear the Word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

And He said to them, Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid which shall not be made manifest, neither was it made secret, but that it may come abroad. If any man have ears to hear let him hear.

And He said to them, Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you. For he that hath, to him shall be given, and he that hath not, that also which he hath shall be taken away from him.

2.—(vi.) EXPLANATION OF THE PARABLE OF THE COCKLE. THREE OTHERS ADDED.

St. Matt. xiii. 36—53.

Then having sent away the multitudes, He came into the house, and His disciples came to Him, saying, Expound to us the parable of the cockle of the field. Who made answer and said to them, He that soweth

the good seed is the Son of Man. And the field is the world. And the good seed, are the children of the Kingdom. And the cockle are the children of the wicked one. And the enemy that sowed them is the devil. But the harvest is the end of the world. And the reapers are the angels. Even as cockle therefore is gathered up, and burnt with fire, so shall it be at the end of the world. The Son of Man shall send His angels, and they shall gather out of His Kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the Kingdom of their Father. He that hath ears to hear, let him hear.

The Kingdom of Heaven is like unto a treasure hidden in a field, which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the Kingdom of Heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the Kingdom of Heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth.

Have ye understood all these things? They say to Him, Yea. He said unto them, Therefore every scribe instructed in the Kingdom of Heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

And it came to pass, when Jesus had finished these parables, He passed from thence.

3.—OUR LORD'S CHARGE TO HIS APOSTLES.

St. Matt. ix. 36—38; x. 1—15.

And seeing the multitudes, He had compassion on them, because they were distressed, and lying like sheep that have no shepherd. Then He saith to His disciples, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

And having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

And the names of the twelve Apostles are these; the first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alphæus, and Thaddæus, Simon the Cananean, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent, commanding them, saying, Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils, freely have you received, freely give.

Do not possess gold nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff, for the workman is worthy of his meat.

And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it, saying, Peace be to this house. And if that house

be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

And whosoever shall not receive you, nor hear your words, going forth out of that house or city shake off the dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city.

Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for My sake, for a testimony to them and to the Gentiles. But when they shall deliver you up, take no thought how or what to speak, for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you.

The brother also shall deliver up the brother to death, and the father the son, and the children shall rise up against their parents and shall put them to death. And you shall be hated by all men for My name's sake, but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another. Amen, I say to you, you shall not finish all the cities of Israel, till the Son of Man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household?

Therefore fear them not. For nothing is covered that shall not be revealed, nor hid that shall not be known. That which I tell you in the dark, speak ye in the light, and that which you hear in the ear, preach

ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul, but rather fear Him that can destroy both soul and body into Hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your Father? But the very hairs of your head are all numbered. Fear not therefore, better are you than many sparrows.

Every one therefore that shall confess Me before men, I will also confess him before My Father Who is in Heaven. But he that shall deny Me before men, I will also deny him before My Father Who is in Heaven.

Do not think that I came to send peace upon earth. I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me, and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross, and followeth Me, is not worthy of Me. He that findeth his life, shall lose it, and he that shall lose his life for Me, shall find it.

He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet, and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward.

4.—OUR LORD'S DISCOURSE ON THE BREAD FROM HEAVEN.

St. John vi. 25—72.

And when they found Him on the other side of the sea, they said to Him, Rabbi, when camest Thou hither? Jesus answered them, and said, Amen, amen, I say to you, you seek Me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For Him hath God, the Father, sealed.

They said therefore unto Him, What shall we do, that we may work the works of God? Jesus answered, and said to them, This is the work of God, that you believe in Him Whom He hath sent. They said therefore to Him, What sign therefore dost Thou show, that we may see, and may believe Thee? What dost Thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from Heaven to eat.[1] Then Jesus said to them, Amen, amen, I say to you Moses gave you not bread from Heaven, but My Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven, and giveth life to the world.

They said therefore unto Him, Lord, give us always this bread. And Jesus said to them, I am the bread of life, he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst. But I said unto you, that you also have seen Me, and you believe not. All that the Father giveth to Me shall come to Me, and him that cometh to Me, I will not cast out. Because I came down from Heaven, not to do my own will but the will of Him that sent Me. Now this is the

[1] Psalm lxxviii. 24.

will of the Father Who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day. And this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise him up in the last day.

The Jews therefore murmured at Him, because He had said, I am the living bread, which came down from Heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith He, I came down from Heaven?

Jesus therefore answered and said to them, Murmur not among yourselves. No man can come to Me, except the Father, Who hath sent Me, draw him, and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but He Who is of God, He hath seen the Father. Amen, amen, I say unto you, He that believeth in Me, hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from Heaven, that if any man eat of it, he may not die. I am the living bread which came down from Heaven. If any man eat of this bread, he shall live for ever, and the bread that I will give, is My Flesh, for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat?

Then Jesus said to them, Amen, amen, I say unto you, Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. He that eateth My Flesh, and drinketh My Blood, hath everlasting life, and I will raise him up in the last day. For My Flesh is meat indeed, and My Blood is drink

indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever.

These things He said, teaching in the synagogue in Capharnaum. Many therefore of His disciples, hearing it, said, This saying is hard, and who can hear it?

But Jesus, knowing in Himself, that His disciples murmured at this, said to them, Doth this scandalize you? If then you shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning, who they were that did not believe, and who he was that would betray Him. And He said, Therefore did I say to you, that no man can come to Me, unless it be given him by My Father.

After this many of His disciples went back, and walked no more with Him. Then Jesus said to the Twelve, Will you also go away? And Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known, that Thou art the Christ, the Son of God. Jesus answered them, Have not I chosen you Twelve, and one of you is a devil? Now He meant Judas Iscariot the son of Simon, for this same was about to betray Him, whereas he was one of the Twelve.

CHAPTER IX.

The Second Stage of the Public Life in the Four Gospels.

THE period of our Lord's Public Ministry which has been summarized in the preceding chapters, will be found, like that which preceded it, to have its chief points and divisions sufficiently marked in the three historical Gospels. The salient points of which we speak may be said to be, first, the choice of the twelve Apostles, then the beginning of the teaching by parables, thirdly, the mission of the Apostles two and two to preach and heal diseases, fourthly, the great and sacramental miracle of the multiplication of the loaves, and lastly, the Confession of St. Peter. We find also intimations, more or less certain, of the time of year at which some of these points are to be fixed. Thus we may consider that the choice of the Twelve was made at or about the feast of Pentecost. The parable of the sower may have been delivered in the autumn, about the time of the feast of Tabernacles, and the death of St. John Baptist is thought to have taken place about the same time, though there are not wanting arguments for placing it several months later. The first miracle of the multiplication of the loaves is fixed, by the remark of St. John, at the Pasch—the third in our Lord's Ministry, and the last before His Passion.

The interval between this miracle and the Confession of St. Peter does not appear to have been very great.

The accuracy of any view of the four Evangelists as considered each respectively in his manner of dealing with the events of our Lord's Life, may very fairly be tested by its consistency. It is useful for the purpose of our present work to divide the Ministry of our Lord into successive periods, but it must be remembered that these are in truth absolutely continuous. We must expect to find the same methods and principles characterizing the several Evangelists in each of the successive portions into which the Ministry is divided, and, if this were not so, it would raise some suspicion against the accuracy of the interpretation which is applied to the whole subject. The individuality of each Evangelist is marked in the strongest manner on his work, and must not be lost sight of when they are put side by side for the purpose of weaving their narratives into one harmonious whole. We shall find, unless we are mistaken, that this simple consideration will add much interest to the successive chapters in which the method of each Evangelist is traced as to this or that particular period. We begin, as before, with St. Mark.

The five great points of this period are mentioned in due succession and order by the Evangelist St. Mark, whose narrative we may again take as representing to us the Apostolical teaching concerning our Lord's Life in its simplest elements. St. Mark begins with the choice of the Apostles, and he passes on rapidly to the teaching in parables, mentioning only the calumny of the Pharisees about our Lord's league with Beelzebub, and the anecdote

of His saying that the disciples who did the will of His Father were His mother and His brethren. Thus St. Mark entirely omits the Sermon on the Plain, for the reason for which he had already omitted the Sermon on the Mount, his Gospel not containing any long discourses of our Lord. We can only guess why he passes over the miracle on the Centurion's servant. The raising of the widow's son he may probably have left out, as St. Matthew has left it out, because neither loves repetitions, and this miracle is very similar to the raising of the daughter of Jairus. St. Mark also, like St. Matthew, says nothing about the anointing of our Lord's feet by St. Mary Magdalene on the occasion of what we may speak of as her conversion, probably for a reason similar to that just mentioned. Both these Evangelists relate in its proper place the second unction of our Lord at the Supper at Bethany, an anecdote of great importance in the history, inasmuch as it led immediately to the betrayal of our Lord by Judas. And we shall hereafter see that St. Luke, whose Gospel is so full of what is touching and compassionate, inserts this scene of the conversion of St. Mary Magdalene, leaving out the unction at the supper at Bethany.

In his account of the parables, St. Mark follows St. Matthew, but he is considerably shorter, as if here again he was shrinking from discourses and preferring the actions of our Lord. He omits the parables of the cockle, the leaven, and the three last in this cluster—those of the treasure, the pearl, and the net. His history then proceeds in the order which has been followed above. He mentions our Lord's night voyage on the lake, the storm, the

incident of the legion of the devils, our Lord's return, and then the miracles on the woman with an issue of blood and the daughter of Jairus, and then passes on to the visit to Nazareth and the mission of the Apostles, giving very shortly indeed the heads of the first part of our Lord's instruction to them.

As to the remainder of the incidents which belong to this period, St. Mark omits hardly any. He relates the death of St. John the Baptist, the return of the Apostles to our Lord, His retirement into the desert, and the miracle of the feeding of the five thousand. He mentions the night voyage of the Apostles, and our Lord's walking on the waters, though he omits, what St. Matthew alone records, the attempt of St. Peter to walk on the waters to Him. He passes over, as do all the three first Evangelists, the long doctrinal discourse of our Lord in the synagogue at Capharnaum, but he follows St. Matthew in narrating the dispute with the Pharisees about traditions which took place at the same time. Then he passes to our Lord's wanderings in the regions of Tyre and Sidon, and the incident of the Syrophœnician woman, to which he subjoins the miracle, mentioned by no other Evangelist, of the deaf and dumb man who was cured in Decapolis. The feeding of the four thousand follows, and then, omitting the miracle on the blind man at Bethsaida, which is so nearly parallel to his own miracle on the deaf and dumb just mentioned, St. Mark gives us, though with greater brevity than St. Matthew and St. Luke, the great Confession of St. Peter. His brevity seems evidently prompted by his own near relations with St. Peter, which may also have

furnished the reason why he has left out that part of the miraculous walking on the water which refers to that Apostle.

In this narrative of St. Mark there is no omission or of departure from the historical order, unless it be in one unimportant particular of which notice will be taken hereafter. The omissions are all in entire keeping with the general character of his Gospel, and with the principle which the Evangelists have so seldom departed from, of not relating very similar actions in two different places. The only omissions for which there is not an obvious reason is that of the cure of the Centurion's servant, and of the mission of the disciples of St. John Baptist and our Lord's discourse in praise of that great Saint.

We thus find St. Mark now, as before, following very faithfully in the track of St. Matthew, but still with great independence. There are very few sections of his Gospel, as it lies before us in the Harmony as to this period, which he did not find already in the Gospel of St. Matthew. But, in the first place, he has put the whole history into chronological order. In the second place, he has added one or two by no means unimportant incidents. Thus, he has separated the choice of the twelve Apostles from their mission to preach, whereas St. Matthew leaves out all account of them as the Twelve until he relates that mission. We have thus one important stage in their gradual formation added. Again, he has added the beautiful parable about the seed growing secretly and gradually—the main thought of which it is hardly fanciful to consider as one in which St. Peter seems to have

delighted.[1] He has also added the miracle on the deaf and dumb man in Decapolis—a miracle in which every movement and action of our Lord is so lovingly and so minutely pourtrayed. Here we seem to see the hand of St. Peter guiding that of the Evangelist. In the third place, we may observe how all through, when St. Mark has to relate the same things with St. Matthew, or with St. Matthew and St. Luke, he notes in the same minute way the little personal circumstances and incidents which make his account so much fuller and more like that of an eye-witness. This characteristic of St. Mark might be tested by any one who would be at the pains to compare his account, for instance, of the healing of St. Peter's mother-in-law, of the leper, or of the paralytic, in the former section of the Public Life, or again, of the storm at sea when our Lord was asleep, and of the incident of the legion of devils in the land of the Gerasenes, in this, with the parallel accounts in the other Evangelists. St. Matthew is always concise and abrupt, St. Luke historical, and St. Mark tenderly personal. But it must be enough here to have indicated these characteristics. In the last place, we see how St. Mark has omitted much that was less in its place in a Gospel of action and one written primarily for a community of Gentiles as well as of Jews, than elsewhere. Discourses, parables, disputations, instructions, appeals to fulfilments of prophecy, or such topics as the contrast between the faith of the Gentile Centurion and that of the Jews, or the question of St. John Baptist to our Lord, are all

[1] Cf. the passage in St. Peter's second Epistle, which is almost a commentary on this parable (2 St. Peter i. 5—8).

either passed over by St. Mark or treated with great brevity. Thus he is at once shorter and fuller than St. Matthew—shorter, because he mentions fewer subjects, fuller, because he dwells far more on details.

The main outlines of this part of our Lord's Ministry are not less clearly indicated by St. Luke than by St. Mark. It is to St. Luke that we owe the account of the Sermon on the Plain, delivered immediately after the choice of the Apostles. He adds a few incidents, also, to the interval between the delivery of that sermon and the beginning of the teaching by parables—incidents which are strikingly in keeping with the general character of tenderness and compassionateness which distinguishes this Evangelist. These incidents are the raising of the widow's son at Naim, and the conversion and absolution of St. Mary Magdalene. In other respects St. Luke follows close in the track of St. Matthew, as to the coming of the disciples of St. John Baptist, our Lord's answer to them and discourse as to His Forerunner, and the seeking of a sign on the part of His enemies. He omits, for a reason of his own —similar to that which made him omit the Sermon on the Mount—the anecdote of the cure which gave occasion to the calumnies of the Pharisees about Beelzebub. That is, he reserves a similar anecdote for another place. When he comes to the teaching by parables, St. Luke mentions the change of method of our Lord and the reason which he assigned for it; but of all the series which St. Matthew has given he only inserts one, the parable of the sower. The subsequent passage across the lake, the scene in the country of the Gerasenes, the legion of devils

and the herd of swine, our Lord's return to Capharnaum, and the great miracles there wrought on the woman with the issue of blood and the daughter of Jairus, are all in their proper place in St. Luke's narrative. The two last miracles of the chain which St. Matthew has formed are left out by St. Luke, as well as our Lord's visit at this time to Nazareth. It will be remembered that he is the only Evangelist who has mentioned our Lord's first visit to the home of His childhood at the beginning of His Preaching, and that he is therefore consistent with his own principles as an Evangelist in leaving this second visit unnoticed. The incidents which immediately follow in the general history, the mission of the Apostles, the death of St. John, the multiplication of the five loaves, are all here in their order. But St. Luke passes at once, by a quick transition, to the Confession of St. Peter, omitting all else which the other two Evangelists have related before it. We see here, therefore, the principle on which St. Luke has acted, and on which we shall find him acting in a still more marked manner in the next great division of the history. He gives the prominent points, which are really, so to speak, landmarks in the general narrative, as they have been given by those who have preceded him. But as to other incidents he aims at supplementing the history as it lies in the pages of St. Matthew and St. Mark, rather than at repeating it, though he seems always to have in view the object of giving to his own readers a complete Gospel, that is, an account of our Lord's actions and teaching which leaves out no one of the great features of the whole. But we may have more to say of the special charac-

teristics of St. Luke when we speak of the next period of the Public Life, in which we shall find him, with St. John, far fuller than St. Matthew or St. Mark.

The part of St. John in the building up of the history with which we have been concerned is very simple and easily stated. One great chapter of his Gospel is occupied with what falls within this period. He marks the singular prominence of the miracle of the five loaves by selecting it, alone of all our Lord's miracles, for a place in his own Gospel after it had been already recounted by the three other Evangelists. But he relates it for the same purpose as the miracle on the blind man wrought at the Pool of Bethsaida. That is, he subjoins the long discourse of our Lord in the synagogue at Capharnaum, which discourse was occasioned by this miracle, and which embodies our Lord's great teaching concerning the Blessed Sacrament. We may notice also that St. John has incidentally supplemented his history as to other points, by what he has added in reference to the miracle of the five thousand and the discourse in the synagogue at Capharnaum. For, though he mentions with great brevity our Lord's walking on the waters on the night after the miracle, he still adds a circumstance which no one else has inserted, that as soon as our Lord entered the boat in which the Apostles were, they were at once at land. And he has also added the circumstance of the question put by our Lord to the Apostles, after the desertion of so many of His disciples, "Will you also go away?" and in the answer of St. Peter to that question he has given us, as has already been remarked, a confession of faith on the part of that Apostle which is a singular anticipation of his great

Confession at Cæsarea Philippi. We also owe to St. John the knowledge that all this took place just at the time of the Pasch, and that our Lord, so long beforehand, virtually predicted to the Apostles the betrayal of Judas, though he had not as yet spoken to them of His own Passion, which that betrayal was to occasion.

We have now to return on our own footsteps, and having traced the part borne by each of the last three Evangelists in making up, so to say, the general narrative of this stage of our Lord's preaching, to give some account of the manner in which it has been dealt with by the first of the four. We have already said more than once, that St. Matthew's Gospel is not so much a history as a treatise founded on a history. All, therefore, that we can expect for the purpose which we have now in view, is to find the main outlines and landmarks of this period of our Lord's Ministry clearly indicated in St. Matthew, in the order in which they occurred, except where he can be shown on other grounds to have purposely departed from that order. We have already explained that St. Matthew's Gospel, in that part of it with which we have as yet had to deal, is arranged according to the requirements of the following order. After the introductory mysteries, as they may be called, he gives first the great summary of doctrine contained in the Sermon on the Mount. In the second place, he confirms, so to say, this doctrine by a beautifully woven chain of miracles of every kind, selected from different parts of our Lord's Ministry, but all Galilæan as to place, and all anterior to the time after which Galilee ceased to be the chief scene of our Lord's active labours, that

is, the time of the Confession of St. Peter and the Transfiguration. His next object is to furnish the Christian teacher with what we may call our Lord's personal instructions to him, and with this object he proceeds at once, when the chain of miracles has been completed, to the mission of the Apostles and the long charge which our Lord delivered to them—a charge which, as has been remarked, is clearly meant for all times, and not only for the particular occasion on which they were sent to none but the lost sheep of the house of Israel. After this, St. Matthew mentions the mission of the disciples of St. John to our Lord, the witness borne by our Lord to St. John, the complaint about the personal treatment of both by the men of that generation, the woes denounced on Corozain, Bethsaida, and Capharnaum, and the rejoicing of our Lord over the little ones to whom God had revealed the secrets of His Kingdom. Through all this chapter there runs a keynote, as it were—our Lord is pointing out the treatment which He and St. John have received in their preaching. This may be called the passive opposition to the Gospel message. The next chapter relates the three several stages of the active opposition to the same—the persecution under pretext of zeal for the Sabbath, the charge about a league with Beelzebub, and the demand for a sign from Heaven. Then, after mentioning the incident of our Blessed Lady and our Lord's brethren seeking to speak with Him—the most significant part of which is what our Lord said about His disciples—St. Matthew passes at once to the teaching by parables.

It is here, then, that he takes up again, what he seems afterwards never to abandon altogether, the

chronological order. Up to this point, from the Sermon on the Mount, he has been following the order of ideas. This has led him, in some instances, which have already been specified, either directly or indirectly, to invert the order of time. As has been already said, he has taken a cluster of miracles from the period immediately following the teaching by parables and joined them to others which happened in the previous year. These miracles are the casting out of the legion of devils, the stilling the tempest, the cure of the issue of blood, the raising of the daughter of Jairus, and the two other miracles which immediately followed. And he has also related in the same place the question of the disciples of John, which is immediately connected with the miracle on the daughter of Jairus. All these incidents, therefore, are missed from their proper place in St. Matthew's account of the period now before us. He has also passed over the choice of the Apostles, which was made early in this second year of the Ministry, and has placed their mission immediately after his series of miracles, and so before a great number of incidents which in truth preceded it in point of time. These anticipations of St. Matthew leave large gaps in his story after the teaching by parables had begun, for that is the proper place, as we learn from the other Evangelists, whose order he nowhere contradicts, for the incidents of which he has anticipated the time.

When this is considered, the order of St. Matthew, in relation to the events of the central year of the Ministry, becomes easily intelligible. The choice of the Apostles, as we have seen, he passes over, because when he introduces them they have already

been chosen for some months. The Sermon on the Plain he omits, because he has already given the Sermon on the Mount. He relates the miracle on the Centurion's servant, but in his own order as a part of his chain of miracles. He omits the raising of the widow's son, for that was less fit for a place in his chain than the raising of the daughter of Jairus, which is not an isolated miracle, but one connected with three others which he also relates. Of all the other incidents which intervened between this miracle and the teaching by parables, he omits none except the unction of our Lord by St. Mary Magdalene, because he supplies this by mentioning the second unction by the same at the supper at Bethany. In the chain of parables St. Matthew is, so to speak, at home, for, as has been said, he is the Evangelist of Christian teaching, and while in his narrative he is succinct, and seems to content himself with the shortest possible statement of the chief points in an incident, in his account of our Lord's words he is comparatively full. The stilling the tempest, the miracle of the legion of devils, and the rest, we have already said that he mentions out of their historical order. He puts in its proper place and connection the visit of our Lord to Nazareth. After this he is again silent, because the mission of the Apostles, which follows next, has also been anticipated by him. But all that took place from the time when the fame of our Lord reached the ears of Herod, on occasion of which it is that the Evangelists mention the circumstances of the death of St. John, to the Confession of St. Peter—that is, the miracle of the loaves and its consequences, the disputation about traditions, the

miracle won by the Syrophœnician woman, the feeding of the four thousand, the warning against the leaven of the Pharisees, and the cure of the blind man at Bethsaida,—all this series of incidents are in the proper place in St. Matthew's Gospel. He alone has told us of St. Peter's attempt to walk on the waters, and of the last-mentioned miracle at Bethsaida. His only omissions are that of the long discourse about the Blessed Sacrament in the synagogue of Capharnaum after the miracle of the five thousand—a discourse, the doctrinal character of which is not in keeping with the general and practical tone of his Gospel,—and that of the miracle on the deaf and dumb man in Decapolis—a miracle entirely agreeing in its peculiar features with that on the blind man at Bethsaida which he relates, and which took place almost at the same time.

We need hardly pause here to add any lengthened examination of the manner in which St. Matthew is all through this, as well as the other parts of his Gospel, continually drawing attention to the fulfilment of the prophecies in our Lord. He seems always on the watch for such fulfilments, and appears to suggest them even where he has not distinctly pointed them out by quotations. To these and other similar characteristics of St. Matthew and the other Evangelists it would be beyond our purpose in this place to do more than refer.

CHAPTER X.

Third Period of our Lord's Public Life.

We have seen that the positive hostility to our Blessed Lord on the part of the Jewish authorities, which was first manifested in Jerusalem on occasion of His miracle at the Probatic Pool, and afterwards grew into a more malignant persecution in Galilee, was, together with its consequences, the immediate cause of a change in His method of acting and teaching, of which change we have had to observe many instances in the history of the second period of His Public Life. In that stage of His teaching which we are now to consider, we find many instances of the same hostile feeling against Him on the part of the authorities, and it is obvious that it only deepened as time went on. But in this third and last period of the Public Life we shall have to remark on further changes in our Lord's manner, which are only partially to be attributed to the attitude of determined hostility towards Him which the chief priests at Jerusalem maintained. Another cause, less mournful in character, had its effect now. That cause was the confirmed faith of the Apostles, as expressed in the Confession of St. Peter, which closes the second period of the Public Life, and which may be said to have set our Lord free to speak, to them at least directly, and indirectly even

to others, of His approaching Passion, and of all that was contained and implied in it, more especially the doctrine of the Church and the outlines of its laws as the new Kingdom of God. At the same time we find our Lord no longer avoiding His persecutors as before, but confronting them in Jerusalem itself, not merely at the great feast of Tabernacles, but at another minor festival, and indeed, as far as we can gather, teaching for a considerable space of time in their immediate neighbourhood, and throughout the towns and villages of Judæa itself, with the same publicity and authority as before in Galilee during the two first years of His Ministry. At the beginning of the first year, He had left Judæa after a few weeks, because the priests at Jerusalem had heard of the great number of His disciples. Early in the second year He had begun to keep aloof from the places where He was best known, even in Galilee itself, to avoid the insidious questions and malignant plots of the emissaries of the ecclesiastical rulers. Towards the end of this time we find Him as far from the ordinary scene of His teaching as Tyre and Sidon on the west at one time, and the roots of Mount Hermon to the extreme north at another. But as to a great part of what we are told concerning His teaching during this third period, the scene is laid in the Temple itself, while the larger portion of what remains may, with the greatest appearance of certainty, be said to have occurred in Judæa, and thus not far from Jerusalem.

There is no certain indication by which we can fix the date of St. Peter's Confession. We know that it was some time after the third Pasch of the

Ministry, and there is every reason for thinking that it was before the following feast of Tabernacles in the early autumn. We may probably assume that it was at no great distance of time from the feast of Pentecost of that year. The foundation of the Church would then have been laid, and the preaching of the Cross begun, just a year after the appointment of the twelve Apostles, and just a year before they began their work as the great preachers of the Church and of the Cross on the first Christian Pentecost. It is clear that, for a time at least, our Lord did not leave Galilee after the Confession of St. Peter. The first thing that we find mentioned in the history is that to which we have already alluded—that from that time our Lord began to tell His Apostles that He was to go to Jerusalem, there to be rejected by, and suffer many things at the hand of, the chief priests and Pharisees, to be put to death, and rise again on the third day.[1] This wonderful revelation was preceded by a strict charge that they were not to tell any one that He was the Christ.

The sufferings of our Lord, as is clear enough to those who read the Jewish Scriptures with the light of Christian truth to guide them, had been the continual subject of prophecy, and had been foreshadowed also by a long chain of types and figures, personal and real. But even to the Apostles it seemed a hard and impossible thing that their Lord and Master was to undergo the extreme ignominy and violence of which He now spoke. St. Peter, in his human devotion and love to our Lord, began to remonstrate with Him. "This could never be,

[1] St. Matt. xvi. 21—28; St. Mark viii. 31—38; St. Luke ix. 21—27.

God forbid it should." Then our Lord turned to him with the sharpest rebuke He had ever given him, calling him a Satan and a tempter, using almost the same words which He had used when He had chased the archfiend from His side in the wilderness, and telling him that he savoured not of the things which were of God, but of men. And then He called to Him the crowd, who were always ready to listen to His teaching, and spoke to them as well as to His disciples about the necessity for every one who was to come after Him to deny himself and take up his cross daily and follow His example. In His service to lose a life was to save it, to save it was to lose it. What would it profit a man to gain the whole world, and harm or lose his soul? What could be given in exchange for the soul? The day of account was to come when the Son of Man would come in the glory of His Father with His angels, and reward every one according to his works. Then any one who had been ashamed of Him in that sinful generation, of him would the Son of Man be ashamed. He ended the declaration by a promise that there were some of those there standing who should not taste death before they saw the Son of Man coming in His Kingdom.

The promise was fulfilled a week after it had been made—so quick is our Lord in granting His blessings, slow as He is in inflicting judgments. He took Peter and James and John once more apart from the rest, and went up with them into a high mountain to pray.[1] If this mountain were Mount Tabor, our Lord must already have returned into Galilee. If, as many authors think, the description applies

[1] St. Matt. xvii. 1—13; St. Mark ix. 1—12; St. Luke ix. 28—36.

more accurately to Mount Hermon, the loftiest peak in that part of Syria, He was still not far from the spot where St. Peter's Confession had been made. It was our Lord's custom to retire to the mountains at night to pray, and as it seems to have been at night that the great mystery of the Transfiguration took place, there could be no occasion for wonder on the part of the other Apostles or the crowd at this withdrawal. St. Luke thus relates the history of this mystery.

And it came to pass about eight days after these words, that He took Peter, and James, and John, and went up into a mountain to pray, and whilst He prayed, the shape of His countenance was altered, and His raiment became white and glittering.

And behold two men were talking with Him. And they were Moses and Elias, appearing in majesty, and they spoke of His decease that He should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep. And waking, they saw His glory, and the two men that stood with Him.

And it came to pass, that as they were departing from Him, Peter saith to Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias, not knowing what he said.

And as he spoke these things, there came a cloud, and overshadowed them, and they were afraid, when they entered into the cloud. And a voice came out of the cloud, saying, This is My beloved Son, hear ye Him. And whilst the voice was uttered, Jesus was found alone.

And they held their peace, and told no man in those days any of these things which they had seen.—St. Luke ix. 28—36.

The marvellous display of the Transfiguration, of which the three Apostles were now made witnesses, had probably many reasons and effects which will only be made fully known when the blessed in Heaven come to inherit that redemption and glorification of the body of which St. Paul speaks. It would be beyond our purpose here to endeavour to give even an epitome of what has been drawn out on this subject from Scripture and the Fathers by Catholic theologians. It is clear at least, both from the connection between the promise which this vision fulfilled and the preaching of the Cross, and from the subject of the conversation of our Lord with Moses and Elias, that the Transfiguration was intended to prepare the Apostles for the coming Passion of our Lord, by the sight of that glory of the body to which it was to lead. In this respect the analogy between the Transfiguration and the Baptism of our Lord is very striking. The circumstances of each indicate the ineffable blessings which are to flow to the soul and to the body respectively from our union with Him, Who in the one case founds the sacrament of our spiritual regeneration and in the other foreshows the glorious gifts which our bodies are to derive from His. The saints are in glory, as well as our Lord, for it is not for Himself, but for us, that the glory which He obtained by His Passion has been won. The Law and the Prophets and the Apostles, the Old and New Covenant, meet in this mystery around the Person of Jesus Christ, and, as in His Baptism, the Ever Blessed Trinity is manifested, the Father speaking from heaven of His Son, and the Holy Ghost represented in the cloud of light.

The three disciples were strictly charged by our

Lord not to speak of the vision of the Transfiguration until after the Son of Man was risen from the dead. The idea of His Passion was so new to them that the kindred thought of His Resurrection was unintelligible, and they discussed among themselves what was its meaning. This question they did not venture to ask our Lord. But the vision of Elias in glory, as if his earthly course and work were ended, brought to their minds the difficulty which arose from the traditional expectation that he was to come before the Messias. Our Lord explained the question to them in a few words, confirming the common interpretation of the prophecy of Malachias as to the future coming of Elias, but added that Elias, in another sense, had already come, that is, in the person of St. John Baptist, the preparer of the way of the Lord in His first Advent, and that men had treated him according to their own wicked will.

At the foot of the mountain they found the nine Apostles, who had been left below, in a dispute with some scribes, and a great crowd around them.[1] The crowd, on seeing our Lord approach, ran to Him in astonishment and fear. St. Mark's words seem almost to imply that something of the glory of the Transfiguration still lingered around His Sacred Person. He asked the subject of the dispute, and immediately the father of a poor possessed lad threw himself at our Lord's feet, and implored His aid for the deliverance of his child, whom the Apostles had in vain attempted to relieve. The scene is described with great fulness by St. Mark—our Lord questioning the father, the hasty importunity of the latter, the crowd running together to the spot, our Lord's charge

[1] St. Matt. xvii. 14—22; St. Mark ix. 13—31; St. Luke ix. 37—45.

to the dumb spirit, who left the lad, howling, and tearing him as it were asunder as he went out, so that he fell as if dead. The Apostles had been hindered, our Lord told them, by their want of faith: but the devil was one of a class that would not ordinarily be expelled except by prayer and fasting.

We find no more mention henceforth of circuits of Galilee. Our Lord remained in that province for some time, certainly till the time of the feast of Tabernacles in October.[1] But His attention was chiefly given to His Apostles, on whom He was again and again impressing the truth of His future and approaching Passion. St. Mark tells us that He kept Himself hidden from the people at large, though the splendour of His miracles, which had become greater than ever of late—as it was but shortly before this that He had here fed the thousands in the desert, walked upon the waters, and raised the dead to life—continued to keep His name continually in the mouths of men. We have a single cluster of incidents belonging to His sojourn in Galilee, which are preserved to us by the earlier Evangelists.

On the return of our Lord and the Apostles to Capharnaum, St. Peter, who was connected with the place by his marriage, was asked by the collectors of the annual tax which each Jew paid to the Temple, whether our Lord paid that tax or not.[2] This seems to imply that He had not hitherto paid it: perhaps He had been treated with deference as a prophet, and it had not been asked of Him. St. Peter came to our Lord, Who asked him whether the sons of kings paid tribute? but that there might be no scandal, He bade him go to the sea and

[1] St. John vii. 1. [2] St. Matt. xvii. 23—26.

fish. The first fish that he caught would have a stater in its mouth, and this was to pay the tax for them both.

Either this incident, in which St. Peter was put in the honourable position of companion to our Lord, or the preference shown to him and the two other Apostles at the time of the Transfiguration, or perhaps still more the great promise of the keys of the Kingdom of Heaven, which had been made to him as a return for his Confession of faith, became the ground of a question among the Apostles themselves as to which was to be the greatest among them.[1] They had been talking of it on the road, when apart from our Lord, and when they came to Him, full of the question, He spoke to them in a way that showed His knowledge of what had passed. Then He called a child, and set him in their midst, telling them that unless they were converted and became as little children they should not even enter into the Kingdom of Heaven. He went on to speak of the high dignity of children, of the blessing of helping them in His name, of the misery of scandalizing them, and of scandal in general. It was at this time that St. John told Him of the man who, not belonging to their company, had been casting out devils in His name, whom they had forbidden to do so. But our Lord said that he was not to be hindered, as no one that could cast out devils in His name could speak evil of Him or be against Him. To the same time and to the same kind of instruction—which was addressed, as it seems, to the Apostles in private, and may be considered as relating to the doctrine or counsels of

[1] St. Matt. xviii. 1—14; St. Mark ix. 32—49; St. Luke ix. 46—50.

perfection—are to be assigned several other specimens of our Lord's teaching in this place, which we find collected by St. Matthew, as to fraternal correction, as to the authority of the Church, and as to the duty of perfect and repeated forgiveness of all injuries. This last duty was enforced by the parable of the unmerciful servant, which concludes with a threat of severe justice on the part of God against all who fail in forgiving their brethren from their heart.[1]

It must have been during this short visit to Capharnaum that our Lord, as St. John tells us, was urged, by some of His family who did not yet fully believe in Him, to go up to Judæa and show Himself to the world. If, as seems likely, the Pasch which took place about the time of the feeding of the five thousand was the only Pasch since His Baptism from which our Lord absented Himself, it was natural that those who took an interest in His progress in fame and influence, without having penetrated the truth of His Divinity and of the spiritual character of His Kingdom and work, should be desirous to see Him show Himself again in the Holy City, and on one of the occasions when it was usually crowded with pilgrims from all parts of the Holy Land, and even from distant countries. Such an occasion was now at hand, in the great feast of Tabernacles in October, and its approach suggested the advice which was given to our Lord, as St. John tells us, by His "brethren."[2] Our Lord replied that His time was not yet come,

[1] St. Matt. xviii. 15—35. See the next chapter, "Discourses of our Lord," &c.

[2] St. John vii. 2—13.

that the world hated Him, though it did not hate them, and that He was not going up. After a few days, when His brethren had gone up with the rest of the Galileans, He went up in a way that attracted no observation. Meanwhile, men were speaking of Him at Jerusalem. They expected Him, but He was not there. Opinions differed as to His character. Some thought Him a good man. To others He was a seducer of the people. No one felt at liberty to speak freely about Him, as the hostility of the priests was well known. If we put together these indications of opinion, by the side of the answer given by the Apostles when our Lord asked them, Who men said that He was? we get a range of different estimations, none of them rising to the height of a full faith.

We must pass in this place very rapidly over the events of this feast of Tabernacles as they related to our Lord, although we have more told us about them than about the incidents of any other festival mentioned in the Gospel history, excepting the last Pasch at which our Lord suffered. In the feast, which lasted a week, He made His appearance suddenly in the Temple, and taught the people with His usual authority.[1] We are not told that He had done this before, even at the Pasch when He had cleansed the Temple for the first time. At that time He had wrought many miracles, now He taught with authority, though there is no record of miracles. St. John does not tell us the heads of our Lord's teaching, and from this we may conclude that it ra[illegible]ged on the ordinary subjects, which formed the [illegible] of what we may call His uncontroversial

[1] St. John vii. 14—36.

instructions. But the Evangelist notices the occasions on which His teaching brought Him more or less into collision with the Jewish authorities.

First of all an objection was made to Him, which might have been expected in the place which was the seat of the legitimate authority and of the ordinary training of all those who were to be teachers to the holy people. At Nazareth the objection to our Lord was that He was the carpenter's son. At Jerusalem it was that He taught without having learnt. He had never been a scholar there: how could He become a teacher? Our Lord's answer is given by St. John. He taught because He was sent, and His doctrine was His Who sent Him. He had a higher mission than any that could be conferred in the schools of Jerusalem. Moreover, His doctrine was such that it would approve itself to the conscience of any one who was really desirous of doing the will of God. He went on to touch the root of the evil in those who were opposing Him. They sought their own glory, not the glory of God. If they had sought God's glory, they would not have been found in opposition to One Who came from God. Our Lord went on to refer to the occasion which had given rise to their open hostility to Himself. This was the miracle of the impotent man at the Probatic Pool, a year and a half before, which had been wrought by Him on the Sabbath. Our Lord's words now seem to take up the argument with which at that time He had broken off. He had told them that Moses would condemn them, and now He explains the witness against them contained in the Mosaic Law. Circumcision, which was even older than Moses,

was a part of that law, and this painful rite was administered without any scruple on the Sabbath. Moses must have been aware that a Sabbath might frequently occur on the day of the circumcision of a child. By making no provision for the adjournment or anticipation of the rite in such a case, he very plainly declared that the necessity of administering it was to supersede the obligation of the Sabbatical rest. If this was so, how could it be reasonable to find fault with our Lord for making a man whole on the Sabbath?

Another incident mentioned by St. John shows us a second head of the difficulties which were felt about our Lord's Passion. His open, authoritative teaching here, as always, astonished the multitude and kept His more bitter enemies in awe. This was a matter of surprise. "Is not this He Whom they seek to kill?" The evil purposes of the rulers were well enough divined by the people. They would not themselves as yet have said openly that they wished to put Him to death, but others understood them perfectly. "Behold, He speaketh openly, and they say nothing to Him! Have the rulers truly come to know that this is the Christ? But we know this Man, whence He is. When Christ cometh no one knoweth whence He is." It seems that there were some traditions among the Jews about the coming of the Messias from an unknown place, after His first appearance at Bethlehem—traditions which may have been founded on that series of prophecies to which St. Matthew refers, when he explains that their true fulfilment was in our Lord's long sojourn at Nazareth. We see some traces of the same thought in the question of

the Nazarenes, when they implied that because they knew our Lord's father, mother, brethren, and sisters He could not be the Messias. The answer which our Lord made to this objection in the Temple is contained in the words recorded by St. John: "You know Me, and you know whence I am! And I am not come of Myself, but He is true Who hath sent Me, Whom you know not. I know Him, because I am from Him, and He hath sent Me!" So continually did our Lord refer to His Father, and to His own Mission from His Father.

The result of this teaching in the Temple is thus summed up by St. John. The rulers were trying to lay hands on Him, but they could not, for the Divine reason that His hour was not yet come. On the other hand, His miracles made many of the people believe in Him. It seemed to them that when the Messias came, He could not do more miracles than our Lord. This progress of conversion among the people moved the authorities to send some officers to apprehend Him.

Meanwhile, our Lord continued teaching on various points, which suggested questions to His hearers. His time with them was short, and then He would go to Him Who sent Him. They would seek Him and not be able to find Him, or to go where He was. Where was this? Was He to go into the Gentile countries, where so many of the Jews were already dispersed? The idea of His Divine Nature and Mission, and of His return to His Father, of which our Lord's mind and Heart were full, could not occur to them. On the last and great day of the feast there was a solemn ceremony of fetching water from the fountain of Siloe, and

pouring it out of a golden vessel upon the altar.[1] The ceremony seems to have been partly a commemoration of the miraculous water which had been supplied to the Israelites in the wilderness, partly a figure of the future outpouring of the Holy Ghost which was to be the fruit of the sacrifice of the Messias upon the altar of the Cross. Our Lord, Whose habit it was to turn the incidents and objects before the eyes of His hearers into matter of spiritual instruction, cried out on this occasion that if any one was athirst, he should come to Him and drink, that to those who believed in Him should be fulfilled the prophecy of Isaias,[2] in which, as St. John explains, the living waters of the Holy Ghost had been promised, which were to be given after our Lord's ascent to glory. All this only increased the differences of opinion among the people concerning Him, as Simeon had prophesied to our Blessed Lady that the thoughts out of many hearts should be revealed. To some He was the Christ. But then, was Christ to come from Galilee? Surely the Scriptures fixed His Birth at Bethlehem.

The attempt to arrest Him failed. The officers went back to the chief priests who had sent them, saying that "no man ever spake as this Man." The priests angrily asked them whether they also were seduced? Had any of the rulers believed in Him? "The people knew not the Law, and were cursed." One voice was raised for Him—that of Nicodemus, who had so long before come to Him at night. He pleaded that our Lord had never been heard in His

[1] St. John vii. 37—53; viii. 1.
[2] Isaias lvii. 11.

own behalf. "Does our Law judge any man, unless it first have heard of him, and taken cognizance of what he does?" This objection seems to have made the assembly break up without any decision; but they reproached him nevertheless, asking if he were a Galilæan, and bidding him look in the Scriptures, where he would find that no prophet came from Galilee. The evening was now come, as it seems, and the Sanhedrin dispersed, "each to his own house," our Lord retiring at the same time to the Mount of Olives, either to spend the night in prayer, or to pass the night in the friendly home at Bethany, where Lazarus, Martha, and Mary Magdalene loved to entertain Him.[1]

The feast of Tabernacles was a feast of great rejoicing, and many of the people spent a part of the night in revelry, and slept in tents or booths that were pitched in the country outside the walls of the city. This custom must have given occasion to unusual licence of manners, though we have but too many proofs to convince us that, even among the priests of the altar, and much more among the people at large, the greatest laxity was prevalent at all time. It is not surprising that when our Lord returned to the Temple very early in the morning before the sun had risen, the priests should have brought to Him a woman who had been caught in the very act of adultery.[2] It was the custom, it seems, to consult some learned Rabbi on such occasions, perhaps for the simple purpose of obtaining from him a formal declaration of the Law; but their object in asking our Lord was insidious, as

[1] See the next chapter, "Discourses of our Lord," &c.
[2] St. John viii. 2—11.

was also the form in which their question was put. They stated what Moses had commanded as to the stoning of even a betrothed woman who had been guilty of adultery, and yet they asked our Lord what He said, as if to put Him in opposition to Moses. Our Lord's well-known compassionateness and love for sinners made them expect that He would absolve the guilty person, and then they would have an opportunity of charging Him with disregard to the Law of Moses. Our Lord's prudence and charity ended the matter, to their great confusion and perhaps to the lasting compunction of many of them. He gave them no answer, but stooped down and wrote on the ground. Some have seen in this simple action a reference to the law of the "bitter waters" of jealousy,[1] according to which the priest was to take some of the dust of the sanctuary and mix it with the water which the suspected woman was to drink. This seems uncertain. But when our Lord raised Himself up, and bade that one among them who was without sin, cast the first stone at her, they felt themselves in the presence of a Judge Who could read the heart, and were touched with compunction at the moral wrong which was involved in their own insisting on the punishment of one who differed from themselves, not in guilt, but in the accident that her guilt had been discovered. And then when all had slunk out, from the eldest to the youngest, He turned to her in His ineffable tenderness and purity, and bade her go and sin no more.

This incident is placed by St. John immediately before our Lord's declaration that He was the light

[1] Numbers v. 17—23.

of the world.[1] This declaration may have been occasioned, as some have supposed, by the burst of light which followed on the rising of the sun over the Mount of Olives, as we have been expressly told that the woman taken in adultery was brought to our Lord while it was yet dusk. There was also a ceremony at the end of the feast of Tabernacles, of which an illumination of the Temple formed a part. St. John relates our Lord's words in this instance, as in so many others, in order to add the cavils of the priests and the answers which our Lord made to them, answers which in all cases included a reference to His Eternal Father and an assertion of dignity or authority on His own part. Thus, on this occasion, His authority was questioned because He bare witness to Himself. After speaking of His own truthfulness and authority, He added a citation of their own Law, in which it was laid down that the testimony of two men was true, whereas He had the witness of the Father as well as His own. Again they asked Him Who was His Father, and He answered that they knew neither His Father nor Himself. The next occasion of dispute which St. John mentions came from our Lord's repetition of His assertion about His going away and their inability to find Him, and that they should die in their sins.[2] They asked Him then Who He was, and He answered in a manner which they did not understand, again speaking of His Father, Who had sent Him and given Him a certain message to deliver. After this, He spoke figuratively of His Passion, as the "lifting up" of the Son of Man, using the same expression, in reference to the brazen

[1] St. John viii. 12—20. [2] St. John viii. 21—59.

serpent in the wilderness which He had employed in His discourse to Nicodemus. Many even of those whom St. John speaks of as Jews, that is, inhabitants of Jerusalem, believed in Him. An expression which He used to them, as to the freedom which the truth would give them, seems to have touched a point on which they were very sensitive. They had lost all political and national independence, and, what was worse, they were the slaves of sin and passion, and perhaps for that very reason they fired up when they heard freedom spoken of as a boon which they were to receive. "We are the seed of Abraham, and have never been in bondage to any man. How sayest Thou, ye shall be free?" Our Lord explained to them that sinners were the slaves of sin, that the only true freedom must come from the imparting to them by the Son of God of that filiation which was His own by right. Children of Abraham they might be, and yet they sought to slay Him! If they were Abraham's children, let them do the works of Abraham. Their true father was not Abraham, nor God, as they said, but the devil, who was a murderer from the beginning as well as a liar.

Thus did the disputation go on, each successive phase bringing out more strongly the malice of our Lord's enemies, who were goaded into fury as He probed them with charge after charge, and met their insults or snares by calm assertion of His own majesty. There is a character about these disputations as they are recorded by St. John which places them in a class by themselves among the sayings and teachings of our Lord, and renders them in some respects more difficult and in others more instructive

than any others. We shall endeavour in the proper place to draw out more fully their teaching, and, as far as it can be traced, the connection which links them into one body of doctrine. Here it is enough to remark on the contrast which they present either to such teaching as that of the Sermons on the Mount and on the Plain, or the Counsels of Perfection as given a little later on by St. Matthew and the other Evangelists, or to the outpourings of love and revelations concerning Himself and the Father which are found in the long discourse to the Apostles after the institution of the Blessed Sacrament, which St. John relates in its proper place. In the disputation before us, especially when in answer to the reproach, "Thou art not yet fifty years old, and hast Thou seen Abraham?" He answered, "Before Abraham was, I am," our Lord seems to have as nearly asserted in open words His own Eternal Godhead as on any other occasion of which we have an account. The words are more plain than even those in which He told the Samaritan woman that He was the Messias, inasmuch as the common notion of the Messias may not always have risen to the level of a belief in His Divinity. Our Lord seems also to have acted on a principle of Christian prudence, as well as of due regard to His own majesty, in dealing in the plainest and severest language with these proud and overbearing men, who would not have been disarmed by humility, but only provoked to a further measure of haughtiness. And yet when, after the words of which we have last spoken, they took up stones to cast at Him as a blasphemer, He did not use His Divine power or vindicate the dignity of His Human Nature as united to a Divine Person,

by calling fire from heaven on them or summoning legions of angels to His assistance, but quietly hid Himself from them, and went out of the Temple.[1]

"As He passed by, He saw a man who was blind from his birth."[2] Our Lord chose this time, when His adversaries were so infuriated against Him, for another great work of mercy which was also a miracle of the highest and most rare class, and was a distinct challenge to the priests, inasmuch as it was wrought on the Sabbath-day. When the Apostles asked Him whether the man himself had sinned or his parents, that he was born blind, our Lord answered that it was in order that the works of God might be manifested in him. He spat on the ground, made clay of His spittle, and after placing it on his eyes, sent the man to wash in the Pool of Siloe, the very name of which revealed the sending of the Son of God in the flesh for the healing of all human darkness, misery, and guilt. The man was immediately healed, and the miracle was too great and too conspicuous not to reach the ears of the chief priests. They were confounded at the overwhelming evidence of the sign which our Lord had just given them, but instead of submitting their own minds to the truth which it forced on them, they questioned and cavilled, and examined the man and his parents in a way which only served to make the truth of the miracle more evident than before. The great importance of this miracle in the Gospel history, however, seems to be connected with the strong measure of ecclesiastical authority which it elicted from the Sanhedrin. It had already been determined

[1] See the next chapter, "Discourses of our Lord," &c.
[2] St. John ix. 1.

that any one who acknowledged our Lord to be the Christ should be excommunicated, and now this severe punishment was enforced in the case of the man who had been born blind. Our Lord then sought him out, and asked him whether he believed in the Son of God, revealed Himself to him as such, and received his profession of faith and adoration. Thus this poor man became the first confessor of the faith in our Lord, in the strict sense of the name. St. John's account is as follows:

And Jesus passing by, saw a man who was blind from his birth, and His disciples asked Him, Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him, Go, wash in the Pool of Siloe, which is interpreted, Sent.

He went therefore, and washed, and he came seeing. The neighbours therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That Man that is called Jesus made clay, and anointed my eyes, and said to me, Go to the Pool of Siloe, and wash. And I went, I washed, and I see. And they said to him, Where is He? He saith, I know not.

They bring him that had been blind to the

Pharisees. Now it was the Sabbath, when Jesus made the clay, and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them, He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said, This Man is not of God, who keepeth not the Sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say therefore to the blind man again, What sayest thou of Him that hath opened thy eyes? And he said, He is a Prophet. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and said, We know that is our son, and that he was born blind, but how he now seeth, we know not, or who hath opened his eyes, we know not: ask himself, he is of age, let him speak for himself. These things his parents said, because they feared the Jews, for the Jews had already agreed among themselves that if any man should confess Him to be Christ, he should be put out of the Synagogue. Therefore did his parents say, He is of age, ask him.

They therefore called the man again that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If He be a sinner, I know not: one thing I know, that whereas I was blind, now I see. They said then to him, What did He to thee? How did He open thy eyes? He answered them, I have told you already, and you have heard, why would you hear it again? will you also become His disciples? They reviled him therefore, and said, Be thou His disciple, but we are

the disciples of Moses. We know that God spoke to Moses, but as to this Man, we know not from whence He is. The man answered, and said to them, Why, herein is a wonderful thing, that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners, but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this Man were of God, He could not do anything. They answered, and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out, and when He had found him, He said to him, Dost thou believe in the Son of God?

He answered and said, Who is He, Lord, that I may believe in Him?

And Jesus said to him, Thou hast both seen Him, and it is He that talketh with thee.

And he said, I believe, Lord. And falling down, he adored Him.

And Jesus said, For judgment I am come into this world, that they who see not, may see, and they who see, may become blind. And some of the Pharisees, who were with Him, heard, and they said unto Him, Are we also blind? Jesus said to them, If you were blind, you should not have sin, but now you say, We see, your sin remaineth.—St. John ix. 1—41.

The expulsion of this man from the Synagogue may perhaps have suggested some of the thoughts which are contained in the wonderful discourse of our Lord which St. John places immediately after this incident.[1] In this discourse our Lord combines

[1] St. John x. 1—21.

the two images of the door into the sheepfold, and of the Good Shepherd. The parable itself may have been suggested by the sight of some sheep led into the Temple by their shepherd, whose voice they followed, as is common in these countries, and to whom the doorkeeper opened the part of the Temple in which the victims for the sacrifices were lodged. Our Lord speaks of Himself as the door, through Whom alone there was lawful access to the true fold. He is also the Shepherd, Whose voice alone the sheep will follow. There had been and were to be others, who had not entered and were not to enter by the door, whose real aim had been, not the life of the sheep, but to despoil and slay them. These were mercenaries, who would flee when the wolf came upon the fold, but the Good Shepherd is our Lord Himself, and He, instead of fleeing, will give His life for the sheep. Immediately on the thought of the sacrifice which He was to accomplish follows that of the fruit which was to be gained thereby—the many other sheep which were not of the fold of Israel, but which were to belong to Him as the Shepherd and lover of all souls, whom He was to bring home by means of that preaching of His Apostles and of His Church which was to be in truth His own voice, so that there would be one fold and one Shepherd. Our Lord ended by speaking of the sacrifice of His Life as voluntary, at the same time that it was a commandment which He had received from His Father.[1]

This famous discourse on the Good Shepherd is the last incident mentioned by St. John in his account of our Lord's presence at Jerusalem for this feast of

[1] See the next chapter, "Discourses of our Lord," &c.

Tabernacles, the last in the course of His Ministry. Before the autumn came round again, the Passion was to take place, and our Lord was to rise again from the dead and ascend into Heaven, and the Church was to begin her work in the world under the guidance and with the power of the Holy Ghost at the Day of Pentecost. It is easy to see that in His demeanour towards the priests at Jerusalem and His manner of dealing with their open hostility, our Lord had now assumed a position quite different from that which He had maintained during the previous year. His very presence in the City at the time when it was thronged with pilgrims from all parts was a sort of challenge to them, and His whole line of conduct showed a disregard of any danger that might be feared from them. In the eyes of the people, the breach between them and Him must already have seemed decided, especially after the excommunication which had been publicly enforced in the case of the man whom He had cured who had been born blind. What our Lord had in view as to the future would have been clear to His Apostles, if they had understood in any measure the repeated predictions of His Passion which He now made to them in private, predictions which seem to have become more and more minute in detail as time went on. That they did not understand them at all fully is clear from the statements of the Evangelists. At the same time, as we have seen, the doctrine of the Cross as necessary for those who would follow our Lord, was preached not to the Apostles only, but to all the multitude of His followers. We have now to see what can be gathered as to other features of our Lord's history during the period of five or six

months which was to intervene between this feast of Tabernacles and the Pasch at which our Lord was to suffer.

We learn from the two first Evangelists that at some time which is not fixed by them, but which was subsequent to the Transfiguration and to the remaining incidents which we have had to relate before the feast of Tabernacles, our Lord finally left Galilee and passed for a time beyond the Jordan into Peræa, before His last ascent to Jerusalem for the Pasch. We may infer also from St. Peter's address to Cornelius and his friends at Cæsarea in Judæa, an address which was delivered within a few years, at the most, after our Lord's Ascension,[1] that He had preached throughout all Judæa, that this preaching had been subsequent to and distinct from His preaching in Galilee, that He went about doing good, and healing all that were oppressed by the devil. St. Peter then speaks of himself and the other Apostles as having witnessed all that our Lord did in the land of Judæa and Jerusalem, and He speaks, moreover, of the whole as well known to the audience whom He was addressing. We have here a perfectly accidental piece of evidence to this truth, which might have been forgotten if we had no record of our Lord's Life except such as are contained in the Gospels of St. Matthew and St. Mark, that our Lord spent a considerable time during His Ministry in preaching in the country parts of Judæa as well as in Galilee and in Peræa. The language of St. Peter, moreover, excludes the hypothesis that this preaching of our Lord took place before what is ordinarily given as the starting-point of His

[1] Acts x. 37, seq.

Ministry, that is, His return into Galilee about the time when St. John Baptist was cast into prison. If, therefore, there were nothing in the Gospels to contradict such an hypothesis, we should have good reason for thinking that, at some period during the last half year of our Lord's Ministry, He was occupied in evangelizing the country parts of Judæa, just as He had before devoted so much time to preaching in the same manner throughout Galilee, although we should be obliged to confess that St. Matthew and St. Mark, at least, have left this part of His Public Life without record, on account of the rule which they have so strictly followed of confining themselves to incidents which took place in Galilee up to the point of the history at which they are prepared to speak of our Lord's Passion. Nor would the Gospel of St. John help us very much as to the Judæan preaching of our Lord, although a very large part of his Gospel is occupied with incidents and discourses in Jerusalem itself and in its immediate neighbourhood. For St. John confines himself almost entirely to the City itself, to our Lord's presence there at certain festivals, and to the disputations with His enemies, which are very different in kind from His ordinary instructions to the people.

It seems to have been one of the chief secondary objects of St. Luke in composing his Gospel to fill up for us the gap which it may almost be said that the previous Evangelists had been obliged to leave. He fills it up in his own severely modest manner, without any remark which draws our attention to the omissions of the earlier Gospel or his own office in supplying them. If we take away from his

Gospel all that precedes the Public Ministry of our Lord, and all that relates to the Passion and Resurrection, we find that of the remainder barely a quarter of the whole is occupied with the Galilæan teaching on which St. Matthew and St. Mark have dwelt so fully. But more than half the chapters which St. Luke devotes to the Ministry of our Lord are taken up with the period on which we are now about to enter, a period of which, as has already been said, the earlier Evangelists say hardly anything. This, of course, is not enough of itself to fix the scene of our Lord's labours in any particular spot or part of the Holy Land. It is also true that St. Luke, who was writing mainly for Churches at a distance from the scene of our Lord's labours, gives very few positive indications of place, except those very important hints which are contained in the local features of the actions or discourses which he relates. These last, however, are amply sufficient to show that in this part of the Gospel, which begins near the end of the ninth chapter, and continues till the end of the eighteenth, St. Luke is describing almost exclusively what took place in Judæa rather than in Galilee. Indications of this kind are justly allowed to have very great weight in settling such a question as that before us, especially when they are uniform and when they recur continually throughout a considerable part of a work such as that of the Evangelist.

A partial enumeration of the proofs of this kind in favour of the supposition of which we speak is given elsewhere, and would be out of place in the present chapter. But we may fairly take it for granted in the narrative which has now to be drawn

out, that the scene of almost all that is contained in this part of St. Luke's Gospel took place in Judæa, in the interval between the feast of Tabernacles, of which we have last been speaking, and the Passion of our Lord. This period is, indeed, broken by our Lord's presence in Jerusalem itself for at least one other festival, that of the Dedication of the Temple in the winter. It is also broken, as can be gathered from the language of St. Luke himself, by a visit to Galilee. It also embraces the preaching or sojourning of our Lord in Peræa, of which St. Matthew and St. Mark tell us, which may have occupied some little space of time. Near the close of this period, also, took place the greatest of His miracles, the raising of Lazarus, and one or two short retirements of our Lord to spots not far distant from Jerusalem. But our Lord's main occupation during these last six months of His Life seems to have been the active evangelizing of Judæa almost in the same manner as that which He had used in Galilee. Thus, at the time when He was instructing His own chosen Apostles privately in order to prepare them for the great trial of His Passion, and while He was also, as occasion required, arguing with and overawing His declared enemies at Jerusalem, our Lord was still pursuing that course of preaching to the people, going about from place to place, bringing the Gospel home to one population after another, which was the main characteristic of His active Life.

It is natural to suppose that the chief features of this part of the Ministry of our Lord would be in Judæa much the same as in Galilee. There are, however, some points to be noted which may seem

to qualify this general statement. The miracles of this time, as it is related to us by St. Luke, are comparatively few. This, however, does not of necessity imply that our Lord was less profuse in those works of mercy than He had before been. It must be remembered that the materials of which this part of St. Luke's Gospel are composed were probably gathered by him on the spot many years after the time of our Lord's preaching. Again, it seems evident that his main object is the doctrine rather than the actions of our Lord. The whole of this portion of the Gospel is eminently didactic. There are few names of places or persons—even, as it appears, a visit to the familiar village of Bethany is mentioned without its name. The miracles which St. Luke recites are just those which are required for the illustration of the history, such as miracles wrought on the Sabbath-day in the face of our Lord's opponents, and the healing of the ten lepers, which drew from Him the complaint about the ingratitude of the nine. We may suppose that as to miracles which were simple acts of mercy, our Lord was now what He ever had been, but that it was not so much to St. Luke's purpose to insist on them. Another characteristic of this period is the mixture of direct instruction with parables, although these seem now to have become our Lord's favourite form of instruction. The same objections and cavils as to the breaking of the Sabbath, the same black calumnies as to the league with Beelzebub in order to cast out devils, meet us here as in the Galilæan preaching, and are met by our Lord with the same kind of answer. At the very outset of the history in St. Luke we have the mission of the seventy-two

disciples, which answers to the mission of the Apostles, two and two, in Galilee. The charge given to the seventy-two is an echo of the charge given to the Apostles, and their return rejoicing over the power which they had exercised even over the devils in His name, was an occasion to our Lord of an offering of thanks to His Father which resembles that which is recorded by St. Matthew at an earlier date. As might be expected in the part of the country which was more immediately dependent on Jerusalem as its capital, we find Pharisees and lawyers meeting our Lord almost everywhere, whereas in Galilee they seem to have been sent down from Jerusalem for the express purpose of watching Him and waylaying Him when He returned to the places at which He had what might be called a home. There is no vestige of any city that is called His own in this part of the Ministry. There is less of continuity about the incidents and discourses, which do not follow one on another in the way which marks those which come to us, as it were, fresh from the memory of those who watched every footstep of our Lord's career. The tone even of the ordinary moral teaching seems also to be somewhat more severe and full of warning than the first teaching in Galilee. The order in which the several points of teaching are arranged by St. Luke may follow the order of ideas in his own mind, but he is seldom likely to have inverted the order of time. But this part of the Gospel reads more like a cluster of anecdotes, than any other.

These remarks may serve to enable us to understand what kind of narrative it is that St. Luke here gives us. It is a collection of beautiful sayings

and teachings of our Lord, all belonging to the same period and, most of them, to one particular portion of the Holy Land, that is, Judæa properly so called. It was for the first time that our Lord was preaching there, in the manner in which He had already preached in Galilee. His time was very short, for He had to finish His course before the next Pasch. This explains the resemblance of the anecdotes which here meet us to those which we have already had to record in the Galilæan preaching, as well as the measures which He took at the very outset. St. Luke tells us that the days of His assumption were being accomplished, and He set His face as if to go to Jerusalem.[1] He sent messengers before Him to prepare the people to receive Him. A Samaritan city refused them welcome, and St. James and St. John proposed to call down fire from heaven as Elias had done. Our Lord told them that such was not the spirit of the Gospel. He then sent as many as seventy-two disciples in pairs to the places which He meant to visit.[2] Thus in thirty-six towns at once preparation was made for our Lord by the preaching of these missioners, who had the power of miracles given them, and found themselves able to cast out devils in His name. If the pairs of envoys passed on from one city or town to another, it would have taken but a short time to go through Judæa, and our Lord when He arrived would find the population prepared to believe in Him. The sending of the seventy-two gives occasion to our Lord to repeat to some extent the charge which He gave to the Apostles, as well as His denunciations of woe on

[1] St. Luke ix. 51—62. [2] St. Luke x. 1—16.

the Galilæan cities which had been so highly favoured as the scenes of His earlier preaching. In the same way the return of the seventy-two draws from Him the warning against rejoicing in any gifts which are not those of sanctifying grace, and a thanksgiving to His Father for having revealed the truths of His Kingdom to little ones.[1] He told His disciples, in words which He had before used at the time of His first teaching by parables, that they saw and heard many things which prophets and kings had desired to see and hear, but had not been able.

St. Luke then gives us the parable of the Good Samaritan,[2] which was occasioned by the question of the lawyer as to the great commandment of the Law,[3] and the anecdote of our Lord's visit to Bethany, the village of Martha and Mary, when He defended the blessed Magdalene, as having chosen the best part, against the complaints of her sister. We give here the passage in the words of this Evangelist.

Now it came to pass as they went, that He entered into a certain town, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving. Who stood and said, Lord, hast Thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful and art troubled about many things. But

[1] St. Luke x. 17—24.
[2] See the next chapter, "Discourses of our Lord," &c.
[3] St. Luke x. 25—37.

one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.—St. Luke x. 38—42.

In the passage which immediately follows this we have a shorter form of the Lord's Prayer given, at the request of some who asked our Lord to teach them "as John also taught his disciples," and the instruction as to perseverance and confidence in prayer which our Lord subjoined.[1] St. Luke's next anecdote is that of the cure of a demoniac who was dumb, which gives occasion to a renewal of the old calumny about Beelzebub, and our Lord's answer to the same effect as before.[2] It was while He was speaking of the unclean spirit which had been cast out returning with seven others worse than himself, that a woman raised her voice in the crowd and spoke of the blessedness of the womb which bare Him and of the breasts which gave Him suck. Our Lord added now some other heads of instruction, as to the sign which should be given to that generation, its condemnation by the Queen of the South and the men of Ninive, and the blessedness of a pure and simple intention. We have then the severe rebuke addressed by our Lord to the Pharisees and lawyers, occasioned by the criticism of the Pharisee who had invited Him to dine and had observed that He had not washed first.[3] It appears to be St. Luke's desire to draw our attention to this as a point of time after which our Lord was more vexatiously and continually plied with questions by the Pharisees and scribes. Soon after this, our

[1] St. Luke xi. 1—13. [2] St. Luke xi. 14—36.
[3] St. Luke xi. 37—54.

Lord again repeated the warning to the Apostles about the leaven of the Pharisees, which was hypocrisy.[1] His object seems to have been to guard them against any assumption of piety or devotion which was not real, in the presence of the immense crowds which now thronged to hear Him, and who were ready enough to pay extraordinary deference to those whom they saw to be so intimately connected with Him. He added another warning of the same kind against the fear of those who could kill the body only, and an exhortation to great confidence in God when they were under persecution, a confidence which they were to show, when taken before magistrates and powers, by not meditating beforehand on the answers which they were to give.

We now find ourselves in what is an almost continuous flow of instructions of our Lord's in the arrangement of which St. Luke is evidently guided chiefly by the consideration of the lessons which they convey. A man comes to our Lord to ask Him to interfere in a question between himself and his brother as to an inheritance.[2] Our Lord refuses, and takes occasion to give a number of instructions on the subject of avarice and worldly cares. He goes on to add many more on the necessity of vigilance,[3] on the responsibility of those who are set over others, on the fire which He is come to cast upon the earth, and on the divisions which will follow on the preaching of the Gospel. He is told, perhaps to warn Him against the danger He might, as a Galilæan, incur at the hands of Pilate, of the cruel massacre of some Galilæans in the Temple by

[1] St. Luke xii. 1—12. [2] St. Luke xii. 13—34.
[3] St. Luke xii. 35—59.

the Roman soldiers,[1] and He takes occasion to warn His hearers that the same sudden fate might fall on them, and to deliver the parable of the fig-tree. As we have already had to mention an instance in this Judæan teaching of the objection made to Him on the score of His alleged alliance with Beelzebub, as also of a cavil on account of His eating with unwashen hands, so we find that St. Luke mentions an instance of the third ground of accusation used by His enemies, in the case of the miracle wrought on the woman who had a spirit of infirmity for eighteen years, a miracle wrought on the Sabbath in the synagogue.[2] Once in the course of His journey through the towns and villages towards Jerusalem, He was asked whether those who should be saved were few, and He answered by the lesson about striving to enter in by the narrow gate, the difficulty of salvation, and the rejection which awaited many who would presume on their external privileges.[3] He is warned against Herod—this seems to have been in Peræa—as He had been warned against Pilate, and He answers that a prophet cannot perish out of Jerusalem. Another instance of a cure on the Sabbath, in the house of a Pharisee who had invited Him to dine, is then given.[4] Then follow lessons about taking the lowest place, about inviting those who cannot repay us in kind, and the great parable of the supper and the guests who made excuse.[5] We are then told how, when multitudes followed Him, a sure sign that this was in the midst of a missionary circuit,

[1] St. Luke xiii. 1—9. [2] St. Luke xiii. 10—21.
[3] St. Luke xiii. 22—35. [4] St Luke xiv. 1—14.
[5] St. Luke xiv. 15—24.

He turned to them and spoke of the severe conditions which were necessary to those who would be His disciples.[1] Publicans and sinners came to listen to Him, to the offence of the Pharisees, and then we have the three parables of the lost sheep, the lost groat, and the prodigal son.[2] The Pharisees were not only hypocritical and censorious, but also addicted to one of the worst forms of evil in religious persons, the vice of avarice. St. Luke inserts the two parables, or stories, of the unjust steward and the rich man and Lazarus, which were addressed to them.[3] The scandal taken by the Pharisees may perhaps have suggested the instructions which follow, on the danger of scandal, the necessity of entire forgiveness of injuries, and of faith.[4] The anecdote of the ten lepers teaches the lesson of the duty of thankfulness.[5] The remainder of the lessons contained in this part of St. Luke, before he rejoins, so to say, the two earlier Evangelists in their account of the teaching in Peræa, is of the same character. Our Lord is asked about the coming of the Kingdom of God, and He replies that it is within us, and adds warnings against possible delusions as to His own future coming.[6] Those days are to be like the days of Noe and the days of Lot. This series of instructions is closed by two parables or histories on the subject of prayer.[7] The first is that of the importunate widow and the unjust judge, and teaches us the value of perseverance and instancy in prayer. The second is that of the

[1] St. Luke xiv. 25—35.
[2] St. Luke xv. 1—32.
[3] St. Luke xvi. 1—31.
[4] St. Luke xvii. 1—10.
[5] St. Luke xvii. 11—19.
[6] St. Luke xvii. 20—37.
[7] St. Luke xviii. 1—14.

Pharisee and the publican in the Temple, and conveys the lesson of humility.[1]

The reader of this part of St. Luke's Gospel will observe, as has been said, that there are here and there indications of place, as when our Lord is said to be on His way to Jerusalem, or passing through the midst or along the confines of Sāmaria and Galilee. We cannot be certain, however, that St. Luke means to speak in each case of a distinct journey. If the materials for this part of his Gospel were collected in the way which has been supposed, and if the main object of the Evangelist is to give us a general account of our Lord's teaching at this time, rather than to trace His footsteps from place to place, day after day or week after week, it is enough to suppose that all that he has here related took place on the journey towards Jerusalem, or in our Lord's subsequent circuits in Judæa and Peræa. It is not necessary even that we should consider that He returned more than once to Galilee after the feast of Tabernacles, of which St. John has told us so much. In the same way it is quite uncertain at what point of the narrative of St. Luke we are to insert the very important addition made to it by St. John, of which we are now to speak. The time of the year is fixed in December by St. John, who, pursuing his plan of adding to the history, as it had been left by St. Luke, the incidents which occurred in Jerusalem itself and the immediate neighbourhood of that city, informs us how our Lord was present at the feast of the Dedication of the Temple.[2] This

[1] For the Parables here mentioned, see the next chapter, "Discourses of our Lord," &c.

[2] St. John x. 22—42.

was a festival instituted by Judas Machabeus, which commemorated the purification of the Temple after its profanation by Antiochus. It was not one of the great feasts of obligation, nor was it necessary that it should be celebrated in Jerusalem alone; but it was a time when there would naturally be a large gathering of people, and our Lord, Who now rather courted than avoided publicity, went up once more to confront His enemies.

The tone of the narrative is changed at once when we find our Lord at Jerusalem. Elsewhere, no doubt, there were difficulties, cavils, and opposition; but from the priests in the Temple He met with nothing but relentless enmity. On this occasion He was walking in the famous porch which was still called after Solomon. It looked eastwards, to the Valley of Jehoshaphat and the Mount of Olives, and was said to have been built of materials which had formed part of the first Temple. The priests came round Him and urged Him to tell them plainly whether He was the Christ. And if He had told them plainly, they would have done at once what they did at the end of the conversation as it is reported for us by St. John. That is, they would have taken up stones to stone Him as a blasphemer. Our Lord told them that they did not believe Him when He spoke to them. But they had the evidence of His miracles. If they did not believe Him, it was not for want of grounds of belief, but on account of their evil dispositions. They were not of His sheep. No one could snatch His sheep, whom His Father had given Him, out of His hand. His Father was greater than all, no one could take anything out of His hand. He and His Father

were One. They understood this as blasphemy, and again took up stones. They avowed that they did it because He made Himself God. He answered by reminding them that even the prophets and those to "whom the Word of God came,"[1] were called gods in Sacred Scripture, and again appealed to His works. Their attempts to seize Him were vain, "He passed out of their hands." After the feast He retired beyond Jordan—as perhaps He had come from Peræa—to the place where St. John had begun his baptism, and a crowd of disciples gathered round Him.

It was during His withdrawal from Jerusalem and Judæa that the death of our Lord's much-loved friend Lazarus took place. His sisters sent to our Lord while he was yet ill, simply telling Him of his illness. Our Lord replied that His sickness was not unto death, but that the Son of God might be glorified thereby. He remained two days where He was without moving. The Sabbath probably intervened. After the two days, He proposed to go back into Judæa, His disciples remonstrating on account of the danger to which He would expose Himself. Then He told them that Lazarus slept, and that He was going to awaken him. They understood the words of natural sleep. Then He told them that Lazarus was dead, and that He was glad for their sakes that He had not been on the spot, because their faith was now to receive a great confirmation and increase. Thomas, in his loving devotion to our Lord, cried out, "Let us also go and die with Him!"

Lazarus had been four days dead when our Lord

[1] Psalm lxxxi. 6.

reached Bethany. First Martha and then Mary Magdalene came to Him as soon as they knew of His approach. From Martha he drew forth a distinct profession of faith in His Divinity, while Mary's tears moved Him to weep. He bade them lead Him to the sepulchre, and then, after again strengthening Martha's faith by reminding her of His promise that, if she believed, she should see the glory of God—a promise conveyed in the message which He had sent them when they first informed Him of the illness of Lazarus—He called the dead man, who had been four days in the grave, forth to life, and bade His disciples loosen the bonds and cloths in which he was wrapped. This miracle is thus related by St. John :

Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to Him, saying, Lord, behold, he whom Thou lovest is sick. And Jesus hearing it said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still remained in the same place two days.

Then after that He said to His disciples, Let us go into Judæa again. The disciples say to Him, Rabbi, the Jews but now sought to stone Thee, and goest Thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world, but if he walk in the night, he stumbleth,

because the light is not in him. These things He said, and after that He said to them, Lazarus our friend sleepeth, but I go that I may awake him out of sleep. His disciples therefore said, Lord, if he sleep, he shall do well. But Jesus spoke of his death, and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly, Lazarus is dead. And I am glad, for your sakes, that I was not there, that you may believe; but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples, Let us also go, that we also may die with Him.

Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

Martha therefore, as soon as she heard that Jesus was come, went to meet Him, but Mary sat at home. Martha therefore said to Jesus, Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again, in the resurrection at the last day. Jesus said to her, I am the Resurrection and the Life, he that believeth in Me, although he be dead, shall live, and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

And when she had said these things, she went, and called her sister Mary secretly, saying, The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly and cometh to Him. For Jesus was not yet come into the town, but He was still in

that place where Martha had met Him. The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying, She goeth to the grave to weep there.

When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him, Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were with her, weeping, groaned in the spirit, and troubled Himself, and said, Where have you laid him? They say to Him, Lord, come and see.

And Jesus wept. The Jews therefore said, Behold, how He loved him! But some of them said, Could not He that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in Himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it.

Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to Him, Lord, by this time he stinketh, for he is now of four days. Jesus saith to her, Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away. And Jesus lifting up His eyes said, Father, I give Thee thanks that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the people who stand about have I said it, that they may believe that Thou hast sent Me.

When He had said these things, He cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go.—St. John xi. 1—44.

The immediate effect of this great miracle, by far the most important of all that our Lord had wrought in Judæa, was two-fold. It won the full faith of many to our Lord, on the other hand, it drove His enemies to desperation. The priests and Pharisees met in council, and tradition still points out the spot on which this Evil Counsel was taken.[1] Our Lord's miracles were too patent. All would believe in Him, and then the Romans would come, and take away their place and nation. Then it was that Caiphas made his unwitting prophecy, that it was expedient that one man should die for the sake of the nation, and it was determined that our Lord should be put to death. After this, as St. John tells us, He withdrew from any public appearance in Judæa, and went for a time to Ephrem, a place on the confines of the "desert," of which we have heard so much in the history of St. John Baptist.

We cannot fix with any certainty the date of the raising of Lazarus, nor, in consequence, the interval of time which ensued between that miracle and our Lord's first approach to Jerusalem. If, as seems likely, Lazarus was raised from the dead not long after the feast of the Dedication, we have still a period of two or three months to account for before the last Pasch. It is clear from St. John's statement that after the miracle our Lord did not continue His missionary circuits throughout Judæa. It is, therefore, probable that this time was spent chiefly in Peræa, and we are thus justified in inserting here, from the three earlier Evangelists, the account which they give of the teaching of our Lord in that part of the country. In the first place, we are told that

[1] St. John xi. 45—54.

our Lord here pursued His usual method of teaching and of working miracles of mercy, and that multitudes thronged to Him. It is only to be expected that we should have but few details of His more ordinary teaching, and that the miracles specially recorded should be also few. It is the object of the Evangelists to insist rather on those special heads of doctrine now set forth, which had not been proposed at an earlier time. Thus we find that the teaching of this period relates to the characteristic laws of our Lord's own Kingdom and, in particular, to some of what are commonly called the Counsels of Perfection. It may be remarked that almost all the teaching of which we have to speak here is addressed to the disciples. This does not at all prove that there was not, at the same time, a great deal of instruction given to the people at large. But the Evangelists probably considered that a sufficient account of that teaching had already been given, and thus confined themselves to what may be called the special laws of the new Kingdom. The first great question, indeed, which is here mentioned, that as to the obligation of the bond of marriage, was raised by the Pharisees—it may perhaps have been with some reference to the case of Herod, in whose dominions our Lord was now living. But the full Christian doctrine on the subject is contained in what our Lord said to the Apostles alone, as related by St. Mark.[1] To the Pharisees our Lord replied with the utmost authority, referring them to the original institution of marriage, which was anterior to Moses, and explaining that the tolerance of the law for the practice of divorce was a dero-

[1] St. Matt. xix. 1—12; St. Mark x. 1—12.

gation from that primitive institution. To the disciples He gave the Christian law without any qualification. Out of this incident, too, He drew the evangelical counsel of chastity, adding the distinct injunction, "He that can receive it, let him receive it." St. Matthew's account of this dialogue is as follows:

And it came to pass when Jesus had ended these words, He departed from Galilee, and came into the coasts of Judæa beyond Jordan. And great multitudes followed Him, and He healed them there.

And there came to Him the Pharisees tempting Him, and saying, Is it lawful for a man to put away his wife for every cause?

Who answering, said to them, Have ye not read, that He Who made man from the beginning made them male and female? And He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

They said to Him, Why then did Moses command to give a bill of divorce, and to put away? He saith to them, Because Moses by reason of the hardness of your heart permitted you to put away your wives, but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away, committeth adultery.

His disciples say unto Him, If the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb, and there are

eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven. He that can take, let him take it.—St. Matt. xix. 1—12.

The Evangelists then give us two anecdotes, each of which is the foundation of some most important teaching on the part of our Lord. The first of these is the incident of the children who were brought to Him, that He might bless them. The disciples objected to His being troubled in this manner, but He reproved them, and gave them the lesson of the necessity for childlike humility in His Kingdom.[1] The other incident is that of the rich young man, who asked our Lord first what he was to do to obtain eternal life, and then what he lacked, after having kept all the commandments.[2] This incident was the foundation of our Lord's teaching as to the great counsel of evangelical poverty. This teaching, again, led to St. Peter's question as to the reward of those who had left all for our Lord, and followed Him, which our Lord answered, first by promising a special dignity in His Kingdom to the Apostles themselves, and then by speaking of the hundred-fold which was to be given to all who had in the same way left all for Him.[3] This doctrine is completed by the great parable of the labourers in the vineyard, the purport of which is to insist on the freedom of God in the bestowal of His gifts and rewards, and to point out that no external vocation, however high, can secure for

[1] St. Matt. xix. 13—15; St. Mark x. 13—16; St. Luke xviii. 15—17.
[2] St. Matt. xix. 16—26; St. Mark x. 17—27; St. Luke xviii. 18—27.
[3] St. Matt. xix. 27—30; St. Mark x. 28—32; St. Luke xviii. 28—30.

the persons who receive it the highest rewards as a matter of right, to the exclusion of those whose vocation in the Church has been outwardly inferior or later.[1]

To the same principle in the government of God may be referred the lesson contained in the next incident which occurs in the Gospel history. Our Lord, as was now His constant wont, had been instructing His Apostles, at the outset of His last journey to Jerusalem, as to His own future Passion. He went into great details in the prophecy, and yet they understood nothing, as St. Luke tells us. On the contrary, the two sons of Zebedee, James and John, sent their mother, a near relative of the Blessed Virgin, to Him, with the petition that they might sit on His right hand and on His left hand in His Kingdom.[2] Our Lord answered them by assuring them that they did not know what they asked. Could they drink of His chalice, and be baptized with His baptism? They said they could. But nevertheless, though they should do this, the first places in His Kingdom were not to be given by Him, but had been already allotted to those for whom His Father had prepared them. At the same time our Lord calmed the indignation which the other ten Apostles felt against the two brethren for their petition, by showing that all true pre-eminence in His Kingdom was to belong to humility, and to involve great labour and service for the rest.

The time had now come for the Pasch, and the Galilæan pilgrims were already thronging the roads

[1] St. Matt. xx. 1—16. See the next chapter, "Discourses of our Lord," &c.

[2] St. Matt. xx. 17—28; St. Mark x. 32—45; St. Luke xviii. 31—34.

which led down the eastern side of the Jordan valley—in order to avoid Samaria—to the place where the river was crossed near Jericho, thus to proceed to Jerusalem. The companies of pilgrims from Peræa would join the Galilæans near the ford, and thus our Lord and His Apostles would find themselves in the midst of a great multitude, very large numbers of whom were disciples and friends. Such a time was the harvest of the poor, the blind, the maimed, all who had a natural and evident claim on the charity of the devout crowds who were hurrying to Jerusalem with piety and religious zeal. They would naturally congregate by the wayside at the gates where the pilgrims passed into or out of the City. Our Lord's name was well known to such sufferers, and two blind men are specially mentioned, one at the entrance and the other at the gate of exit from the City, who called on Him as the Son of David, and were healed in reward for their faith.[1] It was now, also, that Zacchæus, the chief of the "publicans," who had mounted a sycamore-tree that he might see our Lord as He passed, was called down by our Lord, Who invited Himself to eat that day in his house. Thus did He win this poor soul, in spite of the cavils of the crowd, as He had before won the woman of Samaria by asking her to give Him to drink. Zacchæus publicly declared to our Lord that he at once gave half his goods to the poor, and would restore four-fold to any one whom in the exercise of his gainful functions he might have defrauded.[2]

The disciples were full of eager enthusiasm, the

[1] St. Matt. xx. 29—34; St. Mark x. 46—53; St. Luke xviii. 35—43.
[2] St. Luke xix. 1—10.

crowds coming from Galilee and Peræa mingling with one another and rejoicing over all the wonders they had seen and heard concerning Him. The great miracle of the raising of Lazarus had probably become known far and wide, and now our Lord was acting in quite a new manner. He had stayed away from the last Pasch and had gone up to the feast of Tabernacles in private. Now He had been leading His Apostles along the road, while thousands were accompanying them. He seemed to press on in a manner which astonished them. He worked miracles as He went, and had just wrought a great conversion by the simple influence of His condescension. Their hearts beat high, as the hearts of James and John when they had sent their mother to beg for the highest places in His Kingdom, and they thought the Kingdom of God was to appear at once. To calm them our Lord now delivered the parable of the lord and his servants, so full of expressions and incidents which we see to have been prophetic.[1] Then He once more led them up the long ascent from Jericho towards Jerusalem.

Jerusalem was already thronged with visitors and pilgrims, for the devout Jews often went up some days before the Pasch to purify themselves and make their preparations. St. John, as is his wont, gives us a short account of the speculations which were rife concerning our Lord. The question was whether He would appear at the feast. Orders had been already given that as soon as He came the chief priest should be informed, so that He might be apprehended. It seems to have been on the

[1] St. Luke xix. 11—28. See the next chapter, "Discourses of our Lord," &c.

evening of the Sabbath that He arrived at Bethany. The house of Zacchæus is not said to have been in Jericho itself, and may have been at some distance from that city, so that our Lord might still reach Bethany from it in the early evening, without travelling long on the Sabbath. Here it was then that He accepted the joyous welcome given to Him by His friends. Lazarus was there in new health and vigour, Martha was serving, Mary was waiting to repeat, with circumstances of greater magnificence, the action which had won for her our Lord's assurance of pardon so many months before in the house of the Pharisee in Galilee. This time she ventured to anoint, not His feet only, but His head, and she broke the box of precious ointment that nothing might remain, and the house was filled with the fragrance. The heart of Judas had long been dead before God. He had begun by unfaithfulness in his office, on account of covetousness, and he had come at last to find the society and teaching of our Lord irksome, and to wish to be free of Him at any price. His covetousness and censorious pride vented themselves in a criticism of Magdalene's lavishness, which found an echo among some of the others. Our Lord, as always, took the part of the accused. Far more, He declared that she had done what she could, that it was for His burial that she had anointed Him, and that wherever the Gospel should be preached in all the world her deed should be commemorated in her praise.[1] For the narrative of this incident we must combine the accounts of St. Mark and St. John.

[1] St. Matt. xxvi. 6—15; St. Mark xiv. 3—9; St. John xi. 55, 56, xii. 1—11.

Jesus therefore, six days before the Pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

And they made Him a supper there, and Martha served; but Lazarus was one of them that were at table with Him.

Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair, and the house was filled with the odour of the ointment.

Then one of His disciples, Judas Iscariot, he that was about to betray Him, said,

Why was not this ointment sold for three hundred pence, and given to the poor?

Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein.

Jesus therefore said, Let her alone, that she may keep it against the day of My burial.—St. John xii. 2—7.

For the poor you have always with you, and whensoever you will, you may do them good, but Me you have not always.

What she had she hath done; she is come beforehand to anoint My body for the burial.

Amen, I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her.—St. Mark xiv. 7—9.

Thus was this happy and solemn feast broken in upon by words of censure and complaint. The beautiful action of the Magdalene was not allowed to pass without the striking of a note of discord, the harbinger of that outbreak of diabolical malice which was close at hand. Our Lord's words must have fallen as seeds of sadness into the hearts of those who loved Him the most, though at the same

time they also revealed that intense and most tender gratitude with which He welcomed every service of love which was rendered Him, as well as the tender inexhaustible charity with which He ever defended those who were accused and who left their cause to Him. They contained also that double prophecy which had been sounding in the ears of the Apostles ever since St. Peter had made, in their name as well as in his own, the profession of the faith which was to overcome the world. They prophesied alike His early approaching death, and the universal Kingdom which was to spread over the whole earth after His Resurrection. The months which had passed since the Confession of St. Peter had been to the Apostles a time during which they had known our Lord more fully and intimately than ever before. He had made them still more closely His friends. He had opened to them, even more than they were able to bear, the truth concerning Himself. He had taught them the great principles and laws on which His Kingdom was to be founded and by which it was to be governed. He had promised them very great rewards and dignities for themselves, at the same time that He had urged upon them the doctrine that the service to which He called them was one in which life and all in it that was most dear would have to be sacrificed. The doctrine of the Cross was preached to all—the Passion insisted on to them in particular. Only three of them had seen Him in that glory of His Transfiguration which seems to have haunted the memories of St. Peter and St. John even in their last days upon earth. But all had seen Him, during these last months, bearing Himself with a royal dignity under

the new circumstances of opposition and persecution, which He seemed even to court, at the hands of the most powerful earthly enemies by whom His course could have been watched. He had rebuked them, threatened them, and denounced them to their faces in the Temple itself, in which they bare rule as the representatives of a Divine authority. The more clear was their apprehension of the coming storm, the more deep became their devotion to our Lord and their desire, in the words of Thomas, "to die with Him," if He were to die. The great miracle of the raising of Lazarus was not to them the first manifestation of His power over life and death, but the circumstances under which it was wrought, and the language used by our Lord concerning Himself as the Resurrection and the Life, must have impressed them with a sense of its importance in His history, as well as of a depth of doctrine connected with His Person, which they had not before understood.

To the people at large, as well as to their rulers, our Lord had placed Himself in a new position by His more frequent presence in or near Jerusalem during the last six months. If He had repeatedly braved the ecclesiastical authorities, they, on the other hand, had carried out their sentence of excommunication against any one who should believe in Him in the case of the man who had been born blind, and had further issued orders for the apprehension of our Lord Himself. Twice they had attempted to stone Him, and now they had determined in their Council that at any cost He must be got rid of. Resolutions of this kind could not have been taken without being known to a consider-

able number of persons outside the Sanhedrin itself. Everything, therefore, portended a struggle. Our Lord's immense popularity with the multitude was well known, and the feast was a time when it might be used, if He chose, with the greatest effect. The politicians of the day must have been afraid of the party zeal of the priests as much as of the turbulence of the people. Each were in danger from their own passions, while each were in presence of skilful and unscrupulous enemies who might use the disturbances which might arise for their own purposes—the Herodian princes, on the one hand, and on the other hand, the Governor with his powerful garrison, representing the patient and politic, but still stern and resistless, might of the great Roman Empire. The powers of the world were all alarmed and watchful, for they felt, in the presence of Him Whom the people called the Prophet of Nazareth, the light of truth which pierced their hollowness to the heart, and rebuked the selfishness and malice of their evil deeds. The world is never unanimous except against God. Herod and Pilate, and Caiphas, Pharisees and Sadducees alike, were bound together in an unconscious and unwilling league by the ineffable holiness which confronted them. They were ready to strike at Him, and yet they were afraid—afraid of the people who held Him as a prophet, and far more of the hidden majesty which breathed in His every word. And yet the people were to prove willing tools in their hands when the hour of trial came, and what no enemy of our Lord would have ventured to hope, the opportunity of seizing Him was to be given them by one of His own Apostles.

CHAPTER XI.

Discourses of our Lord during the third Period of the Public Life.

I.—DISPUTE AMONG THE DISCIPLES. (i.) THE GREATNESS OF CHILDREN.

St. Matt. xviii. 1—14.

At that hour the disciples came to Jesus, saying, Who thinkest thou, is the greater in the Kingdom of Heaven?

And Jesus calling unto Him a little child, set him in the midst of them and said, Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the Kingdom of Heaven. And he that shall receive one such little child in My name receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck and that he should be drowned in the depth of the sea.

Woe to the world because of scandals! For it must needs be that scandals come, but nevertheless woe to that man by whom scandal cometh. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame than having two hands or two feet to be cast into everlasting life. And if thy eye scandalize thee, pluck

it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell-fire.

See that you despise not one of these little ones, for I say to you, that their angels in Heaven always see the face of My Father Who is in Heaven. For the Son of Man is come to save that which was lost. What think you? If a man have an hundred sheep, and one of them should go astray, doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it, Amen, I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father, Who is in Heaven, that one of these little ones should perish.

1.—(ii.) FRATERNAL CORRECTION AND FORGIVENESS.

St. Matt. xviii. 15—20.

But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican.

Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed also in Heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in Heaven. For where there are two or three gathered together in My name, there am I in the midst of them.

I.—(iii.) PARABLE OF THE UNMERCIFUL SERVANT.

St. Matt. xviii. 21—35.

Then came Peter unto Him and said, Lord, how often shall my brother offend against me, and I forgive him? till seven times?

Jesus saith to him, I say not to thee, till seven times, but till seventy times seven times. Therefore is the Kingdom of Heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But that servant falling down besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence, and laying hold of him, he throttled him saying, Pay what thou owest. And his fellow-servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry delivered him to the torturers until he paid all the debt. So also shall My Heavenly Father do to you, if you forgive not every one his brother, from your hearts.

2.—AT THE FEAST OF TABERNACLES. (i.) DISCUSSION IN THE TEMPLE.

St. John vii. 14—36.

Now about the midst of the feast, Jesus went up into the Temple, and taught. And the Jews wondered, saying, How doth this man know letters, never having learned?

Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, he shall know of the doctrine, whether it be of God or whether I speak of Myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of Him that sent Him, He is true, and there is no injustice in Him. Did not Moses give you the Law, and yet none of you keepeth the Law? Why seek you to kill Me?

The multitude answered, and said, Thou hast a devil; who seeketh to kill Thee?

Jesus answered, and said to them, One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day, that the Law of Moses may not be broken, are you angry with Me because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment.

Some therefore of Jerusalem said, Is not this He Whom they seek to kill? And behold He speaketh openly and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this Man, whence He is, but when the Christ cometh, no man knoweth whence He is.

Jesus therefore cried out in the Temple, teaching and saying, You both know Me, and whence I am, and

I am not come of Myself, but He that sent Me, is true, Whom you know not. I know Him, because I am from Him, and He hath sent Me.

They sought therefore to apprehend Him, and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him, and said, When the Christ cometh, shall He do more miracles than these which this Man doth? The Pharisees heard the people murmuring these things concerning Him, and the rulers and Pharisees sent ministers to apprehend Him.

Jesus therefore said to them, Yet a little while I am with you, and then I go to Him that sent Me. You shall seek Me, and shall not find Me, and where I am, thither you cannot come.

The Jews therefore said among themselves, Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that He hath said, You shall seek Me, and shall not find Me; and where I am, you cannot come?

2.—(ii.) THE LIVING WATER OF THE HOLY SPIRIT.

St. John vii. 37—53; viii. 1.

And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to Me and drink. He that believeth in Me, as the Scripture sayeth, Out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him, for as yet the Spirit was not given, because Jesus was not yet glorified.

Of that multitude therefore, when they heard these words of His, some said, This is the Prophet indeed. Others said, This is the Christ. But some said, Doth the Christ come out of Galilee? Doth not the

Scripture say, that Christ cometh of the seed of David, and from Bethlehem, the town where David was? So there arose a dissension among the people because of Him. And some of them would have apprehended Him, but no man laid hands upon Him.

The ministers therefore came to the chief priests and the Pharisees. And they said to them, Why have you not brought Him? The ministers answered, Never did man speak like this Man. The Pharisees therefore answered them, Are you also seduced? Hath any one of the rulers believed in Him, or of the Pharisees? But this multitude that knoweth not the Law are accursed. Nicodemus said to them, he that came to Him by night, who was one of them, Doth our Law judge any man, unless it first hear him, and know what he doth? They answered and said to him, Art thou also a Galilæan? Search the Scriptures, and see that out of Galilee a prophet riseth not. And every man returned to his own house. And Jesus went unto Mount Olivet.

2.—(iii.) OUR LORD THE LIGHT OF THE WORLD.

St. John viii. 12—20.

Again therefore Jesus spoke to them, saying, I am the light of the world. He that followeth Me, walketh not in darkness, but shall have the light of life.

The Pharisees therefore said to Him, Thou givest testimony of Thyself, Thy testimony is not true.

Jesus answered and said to them, Although I give testimony of Myself, My testimony is true; for I know whence I came, and whither I go, but you know not whence I come, or whither I go. You judge according to the flesh, I judge not any man. And if I do judge, My judgment is true; because I am not alone, but I and the Father that sent Me. And in your Law it is written, that the testimony of two men is true. I

am one that give testimony of Myself, and the Father that sent Me, giveth testimony of Me.

They said therefore to Him, Where is Thy Father? Jesus answered, Neither Me do you know, nor My Father; if you did know Me, perhaps you would know My Father also.

These words Jesus spoke in the Treasury, teaching in the Temple, and no man laid hands on Him, because His hour was not yet come.

2.—(iv.) OUR LORD THE SON OF THE ETERNAL FATHER.

St. John viii. 21—59.

Again therefore Jesus said to them, I go, and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come.

The Jews therefore said, Will He kill Himself, because He said, Whither I go, you cannot come?

And He said to them, You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am He, you shall die in your sin.

They said therefore to Him, Who art Thou?

Jesus said to them, The Beginning, Who also speak unto you. Many things I have to speak and to judge of you. But He that sent Me is true, and the things I have heard of Him, these same I speak in the world.

And they understood not that He spoke of God His Father.

Jesus therefore said to them, When you shall have lifted up the Son of Man, then shall you know that I am He, and that I do nothing of Myself but as the Father hath taught Me, these things I speak. And He that sent Me s with Me, and He hath not left Me alone, for I do always the things that please Him.

When He spoke these things, many believed in Him. Then Jesus said to those Jews who believed Him, If you continue in My word, you shall be My disciples indeed. And you shall know the truth, and the truth shall make you free.

They answered Him, We are the seed of Abraham, and we have never been slaves to any man, how sayest Thou, You shall be free?

Jesus answered them, Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house for ever, but the Son abideth for ever. If therefore the Son shall make you free, you shall be free indeed. I know that you are the children of Abraham, but you seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father, and you do the things that you have seen with your father.

They answered and said to Him, Abraham is our father.

Jesus saith to them, If you be the children of Abraham, do the works of Abraham. But now you seek to kill Me, a Man who hath spoken the truth to you, which I have heard of God. This Abraham did not. You do the works of your father.

They said therefore to Him, We are not born of fornication, we have one Father, even God.

Jesus therefore said to them, If God were your Father, you would indeed love me. For from God I proceeded, and came, for I came not of Myself, but He sent Me. Why do you not know My speech? Because you cannot hear My word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof. But if I say the truth,

you believe Me not. Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

The Jews therefore answered, and said to Him, Do not we say well, that Thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil, but I honour My Father, and you have dishonoured Me. But I seek not My own glory, there is One that seeketh and judgeth. Amen, amen, I say to you, If any man keep My word, he shall not see death for ever.

The Jews therefore said, Now we know that Thou hast a devil. Abraham is dead and the prophets, and Thou sayest, if any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself?

Jesus answered, if I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say He is your God. And you have not known Him, but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham, your father, rejoiced that He might see My day, he saw it, and was glad.

The Jews therefore said to Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am.

They took up stones therefore to cast at Him. But Jesus hid Himself, and went out of the Temple.

3.—THE SHEPHERD OF THE SHEEP.

St. John x. 1—21.

Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them, and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.

This proverb Jesus spoke to them. But they understood not what He spoke to them.

Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers, and the sheep heard them not. I am the door. By Me, if any man enter in, he shall be saved, and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

I am the Good Shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling, and he hath no care for the sheep.

I am the Good Shepherd, and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father, and I lay down My life for My sheep. And other sheep I have, that are not of this fold, them also

I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No man taketh it away from Me, but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received of My Father.

4.—THE PARABLE OF THE GOOD SAMARITAN.

St. Luke x. 25—37.

And behold a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life?

But He said to him, What is written in the Law? how readest thou?

He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.

And He said to him, Thou hast answered right: this do, and thou shalt live.

But he willing to justify himself, said to Jesus, And who is my neighbour?

And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead. And it chanced, that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine, and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the

host, and said, Take care of him and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner.

5.—PARABLE OF THE FIG-TREE.

St. Luke xiii. 1—9.

And there were present at that very time, some that told Him of the Galilæans whose blood Pilate had mingled with their sacrifices. And He answering, said to them, Think you, that these Galilæans were sinners above all the men of Galilee, because they suffered such things? No, I say to you, but unless you shall do penance, you shall all likewise perish. Of these eighteen upon whom the tower fell in Siloe, and slew them, think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you, but except you do penance, you shall all likewise perish.

He spoke also this parable, A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vine-yard, Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore, why cumbereth it the ground? But he answering, said to him, Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit—but if not, then after that thou shalt cut it down.

6.—PARABLE OF THE GREAT SUPPER.

St. Luke xiv. 15—24.

When one of them that sat at table with Him, had heard these things, he said to Him, Blessed is he that shall eat bread in the Kingdom of God.

But He said to him, A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things were ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it, I pray thee, hold me excused. And another said, I have bought five yoke of oxen, and I go to try them, I pray thee, hold me excused. And another said, I have married a wife, and therefore I cannot come.

And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited, shall taste of my supper.

7.—THE LOST SHEEP. THE LOST GROAT. THE PRODIGAL SON.

St. Luke xv. 1—32.

Now the publicans and sinners drew near unto Him to hear Him. And the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And He spoke to them this parable, saying, What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call

together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need no penance.

Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

And He said, A certain man had two sons, and the younger of them said to his father, Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance, living riotously.

And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat, and no man gave unto him.

And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise, and will go to my father, and say to him, Father, I have sinned against Heaven, and before thee. I am not now worthy to be called thy son, make me as one of thy hired servants.

And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon

his neck, and kissed him. And the son said to him, Father, I have sinned against Heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf, and kill it, and let us eat and make merry, because this my son was dead, and is come to life again, was lost, and is found. And they began to be merry.

Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked, what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father, Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine. But it was fit, that we should make merry and be glad, for this thy brother was dead, and is come to life again, he was lost, and is found.

8.—THE UNJUST STEWARD.

St. Luke xvi. 1—13.

And He said also to His disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the

steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, An hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, An hundred quarters of wheat. He said to him, Take thy bill and write eighty. And the lord commended the unjust steward forasmuch as he had done wisely, for the children of this world are wiser in their generation than the children of light.

And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is greater, and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon, who will trust you with that which is the true? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one and love the other, or he will hold to the one, and despise the other. You cannot serve God and mammon.

9.—THE RICH MAN AND LAZARUS.

St. Luke xvi. 14—31.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus,

who lay at his gate, full of sores, desiring to be fed with the crumbs that fell from the rich man's table, and no one did give him, moreover the dogs came, and licked his sores.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in Hell.

And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom, and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

And besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither.

And he said, Then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments.

And Abraham said to him, They have Moses and the Prophets, let them hear them.

But he said, No, father Abraham, but if one went to them from the dead, they will do penance.

And he said to him, If they hear not Moses and the Prophets, neither will they believe, if one rise again from the dead.

10.—PERSEVERANCE AND HUMILITY IN PRAYER.

St. Luke xviii. 1—14.

And He spoke also a parable to them, that we ought always to pray, and not to faint. Saying, There was a judge in a certain city, who feared not God, nor

regarded man. And there was a certain widow in that city, and she came to him, saying, Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself, Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

And the Lord said, Hear what the unjust judge saith! And will not God revenge His elect who cry to Him day and night, and will He have patience in their regard? I say to you, that He will quickly revenge them. But yet the Son of Man, when He cometh, shall He find, think you, faith on earth?

And to some who trusted in themselves as just, and despised others, He spoke also this parable. Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself, O God, I give Thee thanks, that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week, I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner!

I say to you, this man went down into his house justified rather than the other, because every one that exalteth himself, shall be humbled, and he that humbleth himself, shall be exalted.

II.—THE REWARD OF THOSE WHO HAVE LEFT ALL THINGS FOR GOD.

St. Matt. xix. 27—30; xx. 1—16.

Then Peter answering said to Him, Behold we have left all things, and have followed Thee, what therefore shall we have?

And Jesus said to them, Amen, I say to you, that you

who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.

And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall possess life everlasting.

And many that are first, shall be last, and the last shall be first.

The Kingdom of Heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them, Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more, and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them,

Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way, I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?

So shall the last be first, and the first last. For many are called, but few chosen.

12.—PARABLE OF THE LORD AND HIS SERVANTS.

St. Luke xix. 11—28.

As they were hearing these things, He added and spoke a parable, because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately be manifested.

He said therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them, Trade till I come. But his citizens hated him, and they sent an embassage after him, saying, We will not have this man to reign over us.

And it came to pass, that he returned, having received the kingdom, and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds. And he said to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man, thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to

him, Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow, and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound, and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies, who would not have me to reign over them, bring them hither, and kill them before me.

And having said these things, He went before, going up to Jerusalem.

CHAPTER XII.

The Third Stage of the Public Life in the Four Gospels.

THE period of our Lord's Ministry on which we are now engaged is exactly that portion of it in which the narratives of the several Evangelists are most divergent the one from the other as to their subject-matter, while the result which is obtained by their due combination shows us most conspicuously the blessing which God has provided for His Church in that supplementary relation in which those two of the four who were the last to write stand to their predecessors. It is certain that the very great and important additions which St. John has made to the history relate to events which took place at or near Jerusalem. It is a matter of highly probable conjecture—not to speak more strongly—that the still larger additions which St. Luke has made to the narrative, as it lies in St. Matthew and St. Mark, are also concerned with what took place in a scene of action which was almost new to our Lord, and which has been passed over in silence by the two earlier Evangelists. We consider that it is probable in the highest degree that the incidents spoken of in that part of St. Luke's Gospel to which we refer took place in Judæa and, in some cases, in Peræa. But it has already been remarked more than once,

that St. Matthew and St. Mark seem to have made it a rule to themselves, not to speak of anything the scene of which was laid in Judæa or Jerusalem until they come to the Holy Week itself. Their Gospels are in the main Galilæan, though, as we shall see, they mention several heads of teaching which were delivered when our Lord had left Galilee for Peræa.

These characteristics of the Evangelists make it easy, in reference to the period before us, to separate off the work of each in large and easily-marked divisions. The first part of the interval between the Confession of St. Peter and Palm Sunday was spent by our Lord in Galilee. As to this part of the time we have St. Matthew, St. Mark, and St. Luke relating almost the same incidents, while St. John adds nothing whatever to our knowledge. Then, at the time of the feast of Tabernacles, our Lord went up to Jerusalem. St. Matthew and St. Mark are both here altogether silent, while St. John relates with singular fulness the incidents of the few memorable days of that feast at Jerusalem. From the feast of Tabernacles to the feast of the Dedication of the Temple, in December, our Lord appears to have been occupied in missionary circuits throughout Judæa, properly so called. For all this interval, as well, perhaps, as for a part of the time which elapsed after the feast of the Dedication, St. Luke is our only authority, save where he is largely supplemented by St. John, to whom we owe all that we know of our Lord's sojourn in Jerusalem during the last-named festival, as well as of the illness, death, and raising of Lazarus, the events which finally determined the

chief priests to bring about our Lord's murder at any cost. The latter part of the period of which we are speaking, before our Lord's last ascent to Jerusalem, was undoubtedly spent by Him in Peræa, whither He seems to have gone to preach in His usual way, after Judæa had been made unsafe to Him by the bitter hostility of the priests. How long a time this was, we have no means of knowing certainly. Nor have we any description, from any of the Evangelists, of His ordinary preaching in Peræa, as distinguished from the higher and more intimate teaching which He communicated to His Apostles. But we have in what is recorded of His sayings in Peræa a continuation of the doctrine in which He has been instructing His Apostles during the latest portion of His sojourn in Galilee. Here, then, as in that latest portion of the Galilæan sojourn, we once more find ourselves under the guidance of St. Matthew, St. Mark, and St. Luke, who continue, as it were, to walk side by side until they bring us to our Lord's last approach to Jerusalem. Here once more St. John joins St. Matthew and St. Mark in the account of the Supper at Bethany before Palm Sunday, though the two earlier Evangelists give their accounts of that Supper out of its place, and in immediate connection with the Passion of our Lord, for the obvious reason that it was an incident of that supper which finally determined Judas to betray our Lord to His enemies, and thus to bring about His Death. St. Luke, for a reason which is easily divined, omits the incident of the supper at Bethany altogether.

It is not difficult to see all St. Matthew's characteristics in the manner in which he has dealt with

those portions of the narrative which came within his range. He begins by noticing the change in our Lord's teaching after the Confession of St. Peter. "From that time forth, Jesus began to show to His disciples that He must go up to Jerusalem, and suffer many things,"[1] and the rest. It must have been a change which struck the Apostles very forcibly at the time at which it was made. But it must have seemed still more important to them after the Passion was over, and when, under the teaching of the Holy Ghost, they looked back on and understood what had seemed to them at the time so perplexing and so extraordinary. St. Peter's remonstrance, our Lord's answer, and His immediate instruction to the crowds about the necessity of "taking up the cross" in order to follow Him, are carefully related by St. Matthew, who is accompanied, and, in one or two places, supplemented by St. Mark. St. Matthew's account of the great mystery of the Transfiguration is not, of course, that of an eye-witness, but it is full, and mentions the particular of our Lord's touching His disciples, and rousing them from their fear after the voice from heaven—a particular which is omitted by St. Mark and St. Luke. He also mentions that after the question as to Elias, which they put to our Lord on their way down from the mountain, and our Lord's answer, the disciples understood that He was speaking of St. John the Baptist. He is, therefore, concise, but not so concise as usual, and we seem to see that he has been assisted by the hand of one of the three Apostles who were privileged to witness that marvellous display of glory.

[1] St. Matt. xvi. 21—28.

If St. Matthew's account of the scene with the demoniac boy, whom the Apostles had in vain tried to deliver, be compared with that of St. Mark and St. Luke, the characteristics of the three will be beautifully conspicuous. St. Matthew relates the incident as one who was in the crowd below would see it. St. Mark speaks as if he were coming down from the mountain by the side of St. Peter, and adds a number of little touches of his own. St. Luke simply relates the scene historically. St. Matthew, as was natural, gives in full the answer which our Lord made to the nine Apostles when they asked Him why they had been unable to cast out the devil, in which their want of perfect faith was blamed. The answer in St. Mark is given without the blame, and in St. Luke both question and answer are omitted.[1]

We next find our Lord at Capharnaum, having reached that place from the scene of His Transfiguration, passing through Galilee, as St. Mark tells us, in carefully kept secrecy.[2] St. Matthew, alone of the Evangelists, tells us of the incident of the didrachma—the temple tax—which our Lord bade St. Peter pay with the coin which he was to find in the mouth of the first fish he caught on throwing a hook into the sea. It is St. Matthew's way thus to honour St. Peter. He alone mentions his walking on the waters, and he alone gives in full our Lord's promise to him after his Confession.[3] The sections of his Gospel which follow seem to depend on this incident, and to have been inserted by St. Matthew,

[1] Cf. St. Matt. xvii. 1—22; St. Mark ix. 1—31; St. Luke ix. 28—45.
[2] St. Mark ix. 29.
[3] St. Matt. xvii. 23—26; xiv. 28—31; xvi. 17—19.

as by the others, on account of the lessons which they contain. The question, Who was the greater in the Kingdom of Heaven? and the discussion among the Apostles, may have been caused by the choice of St. Peter to pay the didrachma for our Lord and himself. The instructions given by our Lord relate to the mischief of scandal, the duty of parental correction, and of entire forgiveness. This last precept is enforced by the parable, which St. Matthew alone inserts, of the unmerciful servant.[1] This Evangelist, then, as has been said, passes at once to the teaching of our Lord in Peræa, which must have been delivered at a distance of several months after the departure of our Lord from Galilee for the feast of Tabernacles. Even out of this teaching, as has been said, St. Matthew seems to select those portions which relate to the special characteristics of our Lord's Kingdom and the Counsels of Perfection. The points which stand out as the result of what St. Matthew relates are, the new legislation of our Lord on the subject of marriage and divorce, the necessity of humility, and the counsels of chastity and poverty, the latter of which is connected with the anecdote of the rich young man who went away in sorrow after our Lord had invited him to sell all that he had, give it to the poor, and come and follow Him. Closely connected with this is the question of St. Peter as to the reward of those who have left all for Christ, and the answer of our Lord, explained, as it is, by the parable of the labourers in the vineyard, which St. Matthew, again, is the only Evangelist to give. He then mentions the petition of the sons of

[1] St. Matt. xviii. 15—35.

Zebedee, and our Lord's answer and subsequent teaching, and then passes at once to the last ascent to Jerusalem, and the healing of the blind men at Jericho.[1]

St. Mark's Gospel, in respect of this as of the other periods into which our Lord's Public Life is divided, follows very closely upon that of St. Matthew, with occasional expansions as to detail and occasional omissions of long discourses or parables. It is hardly necessary to repeat what has been already said as to the several accounts of the beginning of the preaching of the Cross, the vision of the Transfiguration, and the healing of the demoniac boy at the foot of the mountain. It is St. Mark who particularizes the hiddenness of our Lord's passage through Galilee, after the Transfiguration. He omits the circumstance of the didrachma, which implied so much of credit and honour to St. Peter. But in his account of the subsequent discussion as to the comparative greatness of this or that person in the Kingdom of Heaven, he is at once fuller and scantier than St. Matthew. He adds the circumstance of what St. John said to our Lord about a man who had been found casting out devils in our Lord's Name, who had been forbidden to do so by the Apostles, and he subjoins to the instruction against scandal the words of our Lord, which are in some respect repeated from the Sermon on the Mount, as to cutting off the right hand or the right foot, or plucking out the right eye, rather than incur the danger of falling into Hell, "where the worm dieth not, and the fire is not extinguished." He

[1] St. Matt. xix. xx.

adds also some words, which are also an echo of what had been said in the Sermon on the Mount about salt, as well as a pregnant exhortation to have peace among themselves.[1]

St. Mark, whom we have before found comparatively sparing in his insertion of the parables, omits altogether that of the unmerciful servant. Then, like St. Matthew, he passes on to the Peræan teaching of our Lord, not long before the Passion. From this teaching, like St. Matthew, he selects the points which contain the doctrine of some of the Evangelical counsels. But he puts the teaching of our Lord as to the indissolubility and unity of marriage in the fullest Christian form, by giving it, not simply in the form of our Lord's answer to the Pharisees, but in that of the explanation to the Apostles at home after the Pharisees had been silenced.[2] He adds a few touches to the account of the children brought to our Lord, and to that of the question of the rich young man, and of our Lord's comments on his case. In the same way, he is a little fuller than St. Matthew in his account of our Lord's answer to St. Peter's question as to the reward of those who have left all and followed Him. St. Mark seems to dwell most especially upon the "hundred-fold now in this present time."[3] But he leaves out, as in other cases, the parable with which our Lord enforced and explained His words about the last being first and the first last. In the account of the petition of the sons of Zebedee, he alone mentions the astonishment of the disciples at the eager manner in which our Lord pressed on before

[1] St. Mark ix. 32—49. [2] St. Mark x. 10—12.
[3] St. Mark x. 13—31.

them on the road to Jerusalem.[1] He adds a word or two of his own to the prediction of the details of the Passion which our Lord uttered at this time. He adds the circumstances that after their mother had made her petition to our Lord, the two sons of Zebedee came themselves to urge it still further.[2] In the same way, he will be found to add a word or two here and there to the details of the subsequent conversation. In the account of the healing of the blind at Jericho, he gives a more particular account than St. Matthew. He mentions the name of the man, Bartimæus, who was healed as our Lord went out of the gate.[3] He leaves out, as St. Matthew had done, the whole history of Zacchæus, and the parable of the lord and his servants, which seems to have been delivered in his house. In the account which he gives of the supper at Bethany, we see the care of St. Mark for little personal details. He alone mentions the circumstance of the breaking of the alabaster vase, and the touching words of our Lord concerning Magdalene, "What she had, she hath done."[4]

We must now speak of St. Luke's part in the narrative of the period before us. It is here, as has already been hinted, that he has laid us under the greatest obligations to him as the historian of our Lord's Life. We have noticed some indications of comparative brevity in his statements as to earlier events. After the feeding of the five thousand, in particular, St. Luke has passed over everything until he comes to the Confession of St. Peter.

[1] St. Mark x. 32.
[2] St. Mark x. 35—37. [3] St. Mark x. 46—52.
[4] St. Mark xiv. 3—9.

When he speaks, in common with St. Matthew and St. Mark, of the first prediction of the Passion, he passes over the remonstrance of St. Peter and our Lord's rebuke to that Apostle. After the Transfiguration, he omits also the question of the disciples about Elias, as he has before omitted what our Lord said about St. John Baptist and Elias at the time when He spoke of the former after the mission of his two disciples. In like manner, after relating the cure of the demoniac boy, he leaves out the question of the nine Apostles why they could not cast out the devil, and our Lord's answer. He omits also the incident of the didrachma, and is very short in his account of the discussion as to the question of the Apostles, who is the greater in the Kingdom of Heaven, and our Lord's discourse afterwards. Like the two former Evangelists, he is also silent as to the events of the feast of Tabernacles. It is after that time that St. Luke becomes for a while our only guide, and he remains so almost entirely through as much as nine chapters of his whole work. He introduces this last section of his Gospel by the statement that our Lord now set His face to go to Jerusalem, and sent messengers before Him, who were not received by a Samaritan town. He adds almost immediately after this the mission of the seventy-two disciples. But we have already gone through the subject-matter of this section of the third Gospel, and it is unnecessary to repeat here what has been said in the preceding chapter. It will be sufficient to add a few remarks on this contribution to the history on the part of St. Luke, considered as a whole, though we shall be obliged, in doing this, to enter on considerations which

might properly belong to our notes on Harmonistic questions. The point before us, however, is of so much importance as to justify rather more of argument than has been hitherto introduced into this portion of our work.

We have in the first place to justify, as far as may be, the supposition which has been already more than once put forward, that by far the greater portion of the incidents which are included in this part of St. Luke's Gospel took place in Judæa. Some of the arguments which may be adduced in support of this view have been elsewhere mentioned, such as the evidence of St. Peter in his speech to Cornelius and his friends, which is cited in the Acts of the Apostles, and which therefore comes to us on the authority of St. Luke himself.[1] The statement of St. Peter amounts to an assertion that at some time in the course of His Ministry, and that time subsequent to His preaching in Galilee, our Lord preached throughout Judæa. This might almost have been assumed as a certainty from the nature of the case, but it is distinctly affirmed in the speech in question. But if this be granted it will certainly be difficult to find any time for it but the time of which we are speaking. But that this was the time, and that the incidents which St. Luke here gives were, in general, the incidents of this course of preaching, is further confirmed by the only other kind of evidence which is available on the subject, that is, by the aid of internal evidence. This evidence is of different kinds, and various degrees of conclusiveness, but when many such arguments converge, it is difficult to resist their

[1] Acts x. 37.

force. Let us enumerate a few such arguments as to the point before us.

The "local colouring" if we may speak of a feature in the narrative the importance of which may certainly be overrated, but is not on that account to be denied—is all in favour of Judæa as the scene of the preaching of this period. St. Luke, as we know, is sparing in his insertion of parables, but those which belong to this time are all Judæan. Such is pre-eminently the parable of the Good Samaritan,[1] the scene of which lies between Jericho and Jerusalem, while the story relates to a journey from the latter city to the former. Such is the parable of the fig-tree in the vineyard,[2] which, besides its obvious reference to the visits our Lord had paid from time to time to Jerusalem, is more in place, simply as a picture, in Judæa than in Galilee. Indeed, if we take the parable, as it seems natural to take it, in connection with what we may call the "acted parable" of the blasting of the barren fig-tree which stands out in so singular a light amid the miracles of our Lord,[3] we may see in the pleading of the gardener for one year's more forbearance, during which he would dig around it and manure it, a significant picture of this very period of missionary labour in Judæa of which we are speaking. For up to this time our Lord had, as it were, come to Jerusalem and Judæa from time to time to see if they would be converted, and now He was to spend the labour of some months in endeavouring to win them to fruitfulness. The parable of the lost sheep[4]

[1] St. Luke x. 30—37. [2] St. Luke xiii. 6—9.
[3] St. Matt. xxi. 12, 13, 19—22; St. Mark xi. 12—14, 20, 21.
[4] St. Luke xv. 3—7.

is another instance of an image which is, so to speak, much more at home in Judæa, a pastoral country, with uplands and mountains on which sheep were largely fed, than in the richer and more agricultural Galilee. It may be remembered also that the many beautiful sayings of our Lord about Himself as the Good Shepherd, sayings which fit into and complete the picture which is sketched in the parable of which we are speaking, were all uttered in Jerusalem itself, as St. John tells us.[1] The same argument as to place may be drawn from the parable of the Pharisee and the publican who went up into the Temple to pray.[2] In the Sermon on the Mount, which was delivered in Galilee, the synagogues and the corners of the streets are mentioned as the places in which the "hypocrites" prayed ostentatiously, and when the Temple is alluded to in the instruction as to reconciliation with our brother, it is not so much the place of prayer as of sacrifice, which could not be offered anywhere out of Jerusalem. The great parable of the labourers in the vineyard[3] is not Galilæan in character, though it may have been delivered in Peræa rather than in Judæa. And the last parable of this time, that of the lord and his servants,[4] seems to be taken as to some of its circumstances from what had been done by some of the Herodian princes, who had gone to Rome to be confirmed in their kingdom while the Jews had sent petitions against them to the Emperor.

In the same way, the mention of the Galilæans who had been murdered by Pilate, and the fall of

[1] St. John x. 1—12.
[2] St. Luke xviii. 10—14.
[3] St. Matt. xx. 1—16.
[4] St. Luke xix. 11—28.

the tower in Siloe,[1] agrees best with the supposition that our Lord was in Judæa at this time. The same may be said of the visit to Martha and Mary at Bethany.[2] We may remark that there are here and there in this part of the Gospel of St. Luke indications of place which do not coincide with our suppositions. Thus the mention of Herod, when our Lord is warned by the Pharisees to go thence, because the Tetrach would kill Him, and our Lord's answer that a prophet cannot perish out of Jerusalem, indicate Peræa as the place in which He then was.[3] This is certainly true, but St. Luke again seems to introduce the incident for the very purpose of illustrating His determination to go to Jerusalem. He is on His way thither when the suggestion is made to Him, and He says, in truth, that it will not be in Herod's dominions but in Jerusalem that He must die. In the same way, the mention of His passing along the confines of Samaria and Galilee,[4] when the ten lepers implored His mercy, is introduced, as it seems, chiefly to explain how a Samaritan came to be among them. St. Luke does not seem to mean that the passage between Galilee and Samaria took place immediately after the incidents which precede his mention of it. Thus it is not necessary to imagine any long absence of our Lord from Judæa during this period, though He may probably have returned to Galilee at least once in the interval between the last feast of Tabernacles and the last Pasch.

It is also fair to consider the more frequent and

[1] St. Luke xiii. 1—5.
[2] St. Luke x. 38—42. [3] St. Luke xiii. 31—35.
[4] St. Luke xvii. 11—19.

continual presence of the Pharisees and lawyers as putting questions and making objections to our Lord, as another indication that the scene of His teaching at this time was Judæa rather than Galilee. We may add another head of consideration, the conclusiveness of which will be differently estimated by different readers, according to the various views which they habitually entertain of the method of the Evangelists, and particularly of St. Luke. It cannot fail to strike us that St. Luke has inserted in this part of his Gospel, which appears to contain an account of a period of our Lord's teaching which is subsequent to His removal from Galilee, a certain number of incidents which seem identical with what St. Matthew and St. Mark, or both, have selected as happening before that removal. These incidents are, therefore, a considerable difficulty in the way of the Harmonist. If they are identical in the narratives of the three Evangelists, it becomes unintelligible how they have been allotted by St. Luke to a different time from that in which they are placed by St. Matthew and St. Mark. But, on the other hand, if these incidents in St. Luke are but the repetitions in the Judæan preaching of what had occurred before in the Galilæan preaching—repetitions more or less inevitable under the similar conditions of the two preachings—then their presence where they are in St. Luke becomes easily intelligible, and they furnish an indirect argument in favour of the existence of that Judæan period of preaching which is here supposed. It may be as well to recapitulate and collect these instances of apparent repetition, and thus to see if there be any feature about them generally which may help us to

solve the question which their existence naturally suggests.

Beginning then from the fifty-first verse in St. Luke's ninth chapter, in which he introduces the details of this period, we find the following cases of repetition or of similarity as the case may turn out to be. (1) First we find St. Luke here placing the application made to our Lord by the man who said he would follow Him whithersoever He went, whom our Lord answered in the famous words, "The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His Head." To this anecdote, St. Luke subjoins two others, that of the man who asked leave to go and bury his father, and that of the man who wished to bid farewell to those of his home. The two first of these anecdotes are placed by St. Matthew just before the voyage of our Lord across the lake, when He stilled the tempest, and therefore some time before this.[1] (2) The next apparent repetition in St. Luke follows at once, in the charge given by our Lord to the seventy-two disciples, which is very like the charge in St. Matthew to the Apostles. He also inserts here our Lord's denunciation of woes on Corozain, Bethsaida, and Capharnaum.[2] (3) When the seventy-two return, our Lord is said by St. Luke to have rejoiced in spirit, and to have given thanks to His Father. The words are very much the same as those which St. Matthew has placed earlier in the history, at the close of the chapter in which he speaks of the manner in which St. John Baptist and our Lord had been received by the men of that

[1] St. Luke ix. 57—62; St. Matt. viii. 20—22.
[2] St. Luke x. 1—24; St. Matt. x. 5, seq.; xi. 20—24.

generation.[1] St. Luke adds some words about the blessedness of the eyes of the disciples in seeing what many prophets and kings had desired in vain to see, which occur in St. Matthew as said when our Lord began to explain His parables to His disciples.[2] (4) A little further on we find a shorter form of the Lord's Prayer, taught by our Lord, followed by a passage on the confidence to be used in prayer, which had already been inserted in the Sermon on the Mount, in which, of course, the Lord's Prayer is given in full.[3]

(5) The next instance is perhaps the most remarkable and the most worthy of examination of all. St. Luke tells us of the charge made by some enemies of our Lord that He cast out devils in Beelzebub.[4] He gives us the occasion of this charge, the casting out of a "devil that was dumb," and adds that when the devil was cast out, the dumb man spoke, and the crowd marvelled. Our Lord's answer to their thoughts, which were not, it seems, expressed openly in His hearing, begins with the argument about a kingdom divided against itself. He then appeals to the exorcisms which were practised by the Jews, and goes on to the figure of the strong man armed, who keeps his hall until a stronger than he come upon him and despoil him. Our Lord then speaks of the unclean spirit that is cast out, and returns, after a time, with seven others worse than himself. Then we are told of the woman who raised her voice out of the crowd, and spoke of

[1] St. Luke x. 17—22; St. Matt. xi. 25—30.
[2] St. Luke x. 23, 24; St. Matt. xiii. 16, 17.
[3] St. Luke xi. 1—13; St. Matt. vi. 9—15; vii. 7—11.
[4] St. Luke xi. 14—36.

the blessedness of the womb which bare Him, and the breasts which He sucked, and of our Lord's remark in answer about those who hear the Word of God and keep it. This is immediately followed by the mention of the crowd who ran together to Him, and of His words about seeking a sign, about the sign of Jonas, and how the Queen of the South and the men of Ninive would condemn that generation. This whole series of incidents or sayings seems almost exactly identical with what St. Matthew and St. Mark[1] have related at an earlier time, and, of course, in Galilee.[2] The order, however, is slightly different, and the account, especially in St. Matthew, is fuller. St. Mark omits the miracle altogether. St. Matthew says that the person delivered was blind as well as dumb, and that, after the deliverance, he saw as well as spoke. He adds the solemn declaration of our Lord as to the sin of blasphemy against the Holy Ghost, and a passage about making the tree and its fruit good or bad, which St. Luke does not give. The other incident about the scribes and Pharisees seeking a sign, is not connected by any distinct statement with the former incident about the charge as to Beelzebub in either Gospel. But there is a curious feature in the case, which may, at first sight, escape attention. In St. Matthew's narrative, the words of our Lord about the unclean spirit, who returns with seven others worse than himself, are immediately followed by the anecdote of our Lord's Mother and brethren desiring to get to speak with Him while He was teaching, and we are told how He declared that whosoever did the will of His Father in Heaven was

[1] St. Matt. xii. 22—30. [2] St. Mark iii. 22—35.

His brother and sister and mother. In St. Luke, these same words of our Lord about the unclean spirit are followed by and connected with the anecdote of the woman who lifted up her voice out of the crowd, to whom our Lord answered that to hear the Word of God and keep it was a higher blessing than to have given Him birth and to have suckled Him.

An attentive reader of this part of St. Luke's Gospel will observe many other resemblances between sayings of our Lord, which are here recorded, and other sayings which are placed elsewhere by the other Evangelists. But there are hardly any that need be noticed at present, as bearing upon the question with which we are concerned, except perhaps the warning against the leaven of the Pharisees, which St. Luke puts at this time, giving as its occasion, as it appears, the possible temptation to hypocrisy, which might beset the Apostles on account of the immense concourse of people who thronged to hear Him,[1] while St. Matthew and St. Mark connect it with quite a different occasion, when, after the great miracle of the feeding the four thousand, the disciples had forgotten to take bread with them on their voyage across the lake. Other instances may be left to be considered in the notes. The enumeration which has been made is large enough to enable us to consider the greater number of these cases of apparent repetition, in one view; and our decision as to the other minor resemblances between the Evangelists, when they seem to be speaking of different periods and actions of our Lord, may be

[1] St. Luke xii. 1; St. Matt. xvi. 6—12; St. Mark viii. 14—21.

guided by that which is made in the case now before us.

Three views may obviously be entertained as to the question which we are considering. It may be thought that St. Luke has disregarded the order of time as well as, in some cases, accuracy of connection, and has transposed from an earlier period of our Lord's Ministry the sayings and actions which he has inserted in the passages before us. In that case, we must suppose that he has been guided by the order of ideas, being desirous of grouping together things more or less similar in character or tendency. Another view may regard St. Matthew as having done this, and as having been followed in it by St. Mark, so far as St. Mark is found to confirm St. Matthew's arrangement. The third view, which alone need be discussed in any fulness here, is that which takes all the assertions of all the Evangelists, as to place and time and connection, as essentially accurate, and therefore supposes that St. Luke is here, not transposing what occurred in the Galilæan preaching to a different scene in Judæa, but paralleling the account already given by the two previous Evangelists of the Galilæan preaching by similar incidents and sayings in the preaching of our Lord elsewhere. We may now offer a few considerations in justification of this view, premising, however, that it is proposed as what seems the view most in harmony with sound criticism, and especially with the general character of St. Luke's Gospel, while it is freely admitted that the other views just mentioned are maintained without blame by many most respectable authorities on the subject. The only method of arrangement

which deserves positive condemnation on the part of Catholic critics is that which involves the opinion that the Evangelists have been ill-informed, mistaken, or careless. At the same, it is fair to add that, especially in times when the details of the Gospel history, and the accuracy of the reports which we possess of the words and actions of our Lord, are exposed to so much cavil, a Catholic critic is bound to prefer that method of critical arrangement and interpretation which allows the least opportunity for suspicion of inaccuracy—by which word we mean not only anything like actual misstatement, but also those kinds of looseness, absence of precision, and arbitrariness of arrangement, which are sometimes quite compatible with general veracity.

We may begin by remarking that there are some among the incidents which are placed in different places by the different Evangelists, as to which the connection with any particular occasion is comparatively unimportant. Such incidents may be placed by this or that Evangelist where they are placed simply because they must be placed somewhere. This is especially probable when two or three of the same sort are grouped together. We have seen how St. Matthew has collected into one place in his Gospel a series of miracles which undoubtedly did not take place all at the same period. With regard to the three instances given by St. Luke, two of which are also given by St. Matthew, in which our Lord answered in what must have been an unexpected manner applicants for admission to His service—as when He said, "The foxes have holes, and the birds of the air nests," and "Let the dead

bury the dead"—it is most unlikely that they should have occurred immediately one after the other. The reason for putting them together is obvious. Here we should have lost instead of gaining, by a strict adherence on the part of the Evangelists to the chronological order. It is only going a step further to suppose that the Evangelists thought that it was important that such words of our Lord should be preserved, but that in what particular connection they were inserted was unimportant. In St. Matthew they are placed where our Lord is going to pass over the lake, and we know that that voyage really took place after the first teaching by parables. In St. Luke they are placed at the outset of the period of which we are speaking, when our Lord was leaving Galilee. At either time it was natural that such applications should be made. If one were made at one time, and another at another, either Evangelist might suit his own arrangement by placing the two or the three together at either point.

With regard to the other instances which have been enumerated above, as to which the arrangement in the several Evangelists seem to suggest a difficulty, we have already hinted that they belong to that class of incidents or sayings which were inevitable under the circumstances of our Lord's Ministry, and of the conditions under which His work was carried on. It is quite certain that the general charge which He would give to the Apostles when they were sent out to preach would be the same in character with that which He would address to the seventy-two disciples. The mission was for the same purpose, and the people who were sent were the same in character. If, therefore, our Lord

was to give them any instruction or exhortation at all, they would be the same in both cases. It would be more reasonable, therefore, to remove the mission of the seventy-two disciples from its place in St. Luke's Gospel, and to consider it as identical with the mission of the Apostles, than to leave the mission of the seventy-two in its place, and strike out the exhortation which St. Luke gives us here, so as to transpose it to the former chapter in which he mentions the mission of the Apostles. Nor can there be the slightest reason for supposing that anything which St. Luke here mentions did not happen or was not said in connection with the mission of the seventy-two. The words about Corozain, Bethsaida, and Capharnaum are as much in their place here as where St. Matthew has inserted them; and the same may be said of the rejoicing of our Lord in spirit, and His thanksgiving to His Father. If our Lord preached first in Galilee, and then in Judæa, both in person and by His representatives, and if in each case the result was that His message was rejected by the wise and prudent, and received by the humble, it is surely not wonderful that He should see in this the working of the free choice of the Eternal Father, and give thanks to Him in the same words. These words of thanksgiving are a sort of *Magnificat* or *Te Deum* in our Lord's mouth, and that they should occur more than once cannot surprise us. The supposition that when the same words occur in the several Evangelists they must be understood as having been said on one occasion only, rests simply on the idea that our Lord never spoke under the same circumstances in different places. But our Lord's words were always

most perfectly considered and deliberate, and even men who imitate Him in the care of their tongue are men who often say the same things. Again, He was continually passing with the same Divine message to different spots, and it is not wonderful if we find in His history that sameness which is the commonest thing in the world in the missionary life. No one has ever had to preach a dozen retreats or missions in as many several towns, without finding himself continually repeating the same instructions, meeting with the same difficulties, and the same questions, both as to faith and conduct, the same workings of grace, the same resistance to inspirations, the same reasons for disappointment or consolation.

It seems, therefore, that there is very good reason for hesitating to suppose that St. Luke has placed here, out of their proper connection, any circumstances or sayings of our Lord which may fairly be called ordinary and inevitable under the circumstances if He preached in Judæa at all, as we suppose Him to have preached, in the same manner and with the same variety of reception on the part of those across whom He came as before in Galilee. But if this be so, there are very few indeed of these repititions or similarities which remain as difficulties. We can have no difficulty about the second teaching of the Lord's Prayer, or of the many passages in which the sayings of the Sermon on the Mount or other pieces of teaching which were delivered in Galilee, meet us in this part of the third Gospel, as for instance, the caution against the leaven of the Pharisees, and the like. It will therefore perhaps be enough, in order to test to the utmost the argument for the view

which is here practically followed, to take the case which seems to embrace the greatest difficulties, and see to what those difficulties in truth amount.

A fairer case for the supposition that St. Luke has in this part of his Gospel transposed rather than paralleled the incidents of our Lord's teaching, cannot be found than that which is contained in the eleventh chapter of his Gospel, lately referred to. We have there, as has been said, our Lord's method of dealing with the two forms of cavil which seem to have displeased Him most severely, the charge about a league with Satan and the demand for a sign from Heaven. St. Luke puts the two things together at the beginning of the passage, mentioning the request for a sign before he proceeds to speak of the answer made by our Lord to the accusation of a league with Beelzebub. There is a slight difference between the occasion of this charge as it is given by him and by St. Matthew; but not such a difference as to make it necessary, on that ground alone, to consider that the cases were distinct. In St. Luke it is a dumb person, in St. Matthew a person blind as well as dumb. Great stress has been laid upon this difference by some writers, and we cannot say that they are wrong. We believe it to be probable that, as Catholic criticism on the Gospels grows and developes, it will come to be thought a mark of ignorance or carelessness, to make light of what are now considered small distinctions in the narratives of the Evangelists, because it will come to be acknowledged that such distinctions have frequently been made by them for the very purpose of marking off different occasions. But in the present state of criticism it is wiser not

to insist on such arguments. Again, in St. Matthew the crowd speak of the Son of David, in St. Luke there is no mention of Him. The answer given by our Lord is substantially the same. This, however, as has been already said, is in itself of no value to the argument. If our Lord had had to meet the same charge a hundred times over, He would probably give the same answer. In St. Matthew the demand for a sign is not connected by any necessary link of place or time with the cavil about Beelzebub. In St. Luke the words of our Lord are continuous as far as the passage about the unclean spirit, who returns with seven other devils worse than himself, which in St. Matthew does not belong to the incident of the charge as to Beelzebub, but to that of the asking for a sign. This, again, is not conclusive as to the distinctness of the occasions in the two Evangelists, because, as has been said, St. Luke has grouped them together at the beginning of his account.

So far, then, there is no necessary indication that the narratives do not relate to the same occasion. But, as has already been pointed out, there is a more decided indication of distinctness in the passage which, in St. Luke, follows immediately, and with an express statement of connection as to time, on the words about the unclean spirit. For St. Luke tells us that while our Lord was uttering those words, a woman lifted up her voice out of the crowd, and exclaimed, "Blessed the womb which bare Thee," and the rest. On the other hand, St. Matthew tells us, with equal explicitness, that while our Lord was speaking to the crowd on the occasion to which he refers, our Blessed Lady and our Lord's "brethren" were outside, desiring to speak

with Him. At first sight it would seem as if this too could be explained of the same occasion. For the woman might lift up her voice in praise of our Blessed Lady's privileges, moved by the near presence of that Blessed Mother herself. But yet if we allowed this we should have to make St. Luke's narrative very confused. For he has related this very incident of our Lord's Mother and brethren standing without and wishing to speak to Him, almost at the same time at which St. Matthew has placed it. It is easy to explain how it is, as we conceive, that there is a slight apparent discrepancy between the Evangelists as to this incident, where it is placed by all the three who mention it. But if it was connected in point of time with the exclamation of the woman, St. Luke must be considered to have separated it, without any reason, from the whole chain of incidents to which it belongs, to have left them out at the place where they occur in St. Matthew and St. Mark, and to have transposed them to the later period of his Gospel, while he has kept this one member of the chain in its right place. If the two occasions, as they seem, were really one, it was almost incumbent on St. Luke not to alter the order as he found it in St. Matthew.

But if, on the other hand, it be said that St. Matthew may have anticipated, and that the whole series of incidents may have been placed by him before the right time, on account of the order of ideas, inasmuch as he might have wished to place instances of these two phases of opposition to our Lord before his account of the teaching by parables, the answer is clear. Here, again, we must forbear

to give to the whole argument the full weight which we conceive to belong to it, and which we believe will some day be allowed to it by Catholic criticism. We must waive the argument which might be drawn from the part of the Holy Land in which what St. Luke has here related seems to have occurred, because that argument would not be admitted by all, though with us it has great weight. St. Matthew's Gospel is exclusively Galilæan, in the sense which we have already explained, and these incidents in St. Luke seem to have occurred in Judæa, not only because Judæa seems to have been the general scene of all that St. Luke has collected in these chapters, but because these particular words are distinctly connected by the Evangelist[1] with an invitation from a Pharisee and a discussion with some scribes and lawyers, which are more likely to have taken place in Judæa. But, putting this aside, the answer to the supposition of which we are speaking is presented us by the undeniable accuracy of the Evangelist St. Mark. We find that St. Mark places the discourse given by St. Matthew in answer to the charge about Beelzebub at the same place and time as the first Evangelist, whom he also follows as to the anecdote of our Lord's mother and brethren. But if St. Matthew had here departed from the order of time, St. Mark, instead of following St. Matthew, would have tacitly returned to it, as he is known to have done in many other cases.

We are thus practically left in the presence of two alternatives, as to the question of the time and place in which St. Luke has fixed this whole series of incidents. We must either suppose that the series

[1] St. Luke xi. 37.

is different from that which St. Matthew has given, and then we have to meet the difficulty which seems to be involved in the statement that on each occasion and in each place the charge about Beelzebub was brought out by a very similar miracle, a miracle on a dumb possessed person in one case, and a miracle on a blind and dumb possessed person in the other. That is one alternative. The other is to suppose that St. Luke has, in a manner which seems at first sight most arbitrary, transposed all the links of a chain of incidents but one, to a different scene and time from that in which they occurred. It appears to us that there can be no hesitation as to the choice between these alternatives. It is far more natural to suppose that the first is the true answer than the second. Whenever our Lord began to cast out devils in Judæa as He had cast them out in Galilee, it was morally certain that many people would believe that He did so by the power of God, and that many others would be forced on the only other alternative, of attributing the dispossessions to the power of Satan. He probably, in numberless cases, added the relief of a physical infirmity, such as deafness, dumbness, or blindness, to His merciful exertion of power in driving out the devils. This it seems to have been which drove His enemies to the alternative of calumny or of belief in Him, probably because in ordinary exorcisms the blind remained blind, and the dumb dumb. Thus the only point in the incident which it seems at all strange to find repeated is the infirmity of dumbness, united, in one account, with that of blindness. There is hardly enough in this to make us hesitate, inasmuch as the calumny about a league with Beelzebub must certainly have been

called forth, in any case, by a dispossession accompanied by some such miracle of mercy, which would raise it above the level of a common incident.

It must be remembered that, after all, even if our choice is to remain doubtful, we have at least the most perfect right to follow St. Luke. He has evidently placed these portions of his Gospel where they are with the utmost deliberation, and not accidentally. There ought to be some strong positive reason to force us to depart from his arrangement. It can hardly be thought that any such reason exists in the simple difficulty as to the repetition in two different places, at an interval of several months, of such an incident as this miracle, which, alike in St. Matthew and St. Luke, was the occasion which gave birth to the accusation that He cast out devils through Beelzebub—an accusation which was probably repeated whenever there was an occasion for it, that is, whenever the undoubted facts before them forced upon our Lord's adversaries the choice either of acknowledging His Divine Mission, as proved by His miracles and His power over devils, or of attributing what was evidently preternatural to the action of the evil spirit.

There is therefore ample ground for seeing, in the long series of incidents and discourses which we find in this part of St. Luke's Gospel, the fruits of his diligence in collecting the records that were available to him, as to the preaching of our Lord in the southern parts of the Holy Land in the course of the last half year of His Ministry. The substance of this contribution by St. Luke to the history has been quite sufficiently stated in the preceding

chapter, and need not be repeated here. It is enough to point out how the supposition, on which this part of our narrative is based, enables us to understand better those passages in St. Luke in which he seems to have an especial intention of supporting the courage of the Christians of Judæa under the persecutions by which, as we know from the Acts of the Apostles and from the Epistle to the Hebrews, they were already sorely tried—persecutions which were so soon to be succeeded by the unexampled calamities and dangers of the Jewish war. Many such touches are to be found in the warnings to be vigilant which he gives in his twelfth chapter. Others, again, occur in the words of our Lord about the coming of the Son of Man, the days like those of Noe and Lot in the seventeenth chapter, and when we come to compare the accounts given by St. Luke and St. Matthew respectively of our Lord's final prophecy on the Mount of Olives, we shall be surprised at the plain and literal manner in which the third Evangelist speaks of the warnings which were to precede the siege of Jerusalem.

It remains that we should draw out in a few words what is to be thought of the part taken by St. John in the formation of our knowledge as to this period of the Ministry of our Lord. Nowhere are the characteristics of the fourth Evangelist more strikingly prominent than in the five chapters which he allotted to his contributions to the narrative at this time. We have here only to speak of these contributions in their historical aspect. It has already been said, more than once, that St. John almost exclusively confines himself to the events

which occurred in Jerusalem and its immediate neighbourhood. On the incidents which he relates he dwells chiefly for the sake of the discourses and disputations to which they gave rise. But that he can at will linger over details is shown by his long account of the raising of Lazarus, an event as important in the history as any other, because it determined the chief priests to take in hand at once the measures which were to lead to the death of our Lord. In the rest of this portion of his Gospel, St. John is extremely full as to the disputes between our Lord and the priests, and his narrative seems in that respect to serve equally the two purposes of tracing out the growth of the malignity of His enemies, and of putting on record a series of clear doctrinal affirmations on His part concerning His own Person and Mission. This is the general account to be given of the portion of the fourth Gospel which relates to this period. There is nothing in it, except the supper at Bethany, that has been recorded by any one of the other three Evangelists. Nothing can prove more clearly that the Gospels are arranged by their authors according to a definite rule and plan, varying to some extent in the case of each, than the silence of St. Matthew, St. Mark, and St. Luke as to the miracle of the raising of Lazarus. The Apostles were all present, and it is impossible to suppose that St. Matthew or St. Peter can have forgotten it. Its relation to the Passion of our Lord is as immediate as that of the supper at Bethany and the treachery of Judas. Yet it is passed over in absolute silence, and that by the Evangelists who wrote the earliest, and who could not therefore have had as a reason for their silence

that it had been already recorded. Nor, again, does any part of St. John's Gospel bear a more clear witness to his purpose of supplying historical details which others had omitted. His chapters fit into the narrative of St. Luke almost as if the two Gospels had been written in avowed concert.

It is St. John who has said that, if all that could be written as to our Lord's actions in the sight of His disciples, were to be written, the world would not contain all that should be written.[1] We have already referred to an ancient explanation of these remarkable words. But it may be well to observe on what a large scale, so to speak, St. John has worked, when he has himself written about our Lord. The whole of his Gospel relates to the incidents and words of a very few days out of the three years of our Lord's Ministry. The portion of his Gospel now before us, which, speaking roughly, is a quarter of the whole, embraces indeed a space of several months between its first incident and its last, but it relates only to what passed at the feast of Tabernacles, at the feast of the Dedication, in the few days between the death of Lazarus and his resurrection, and on the evening before Palm Sunday. A narrative of our Lord's sayings and doings for a month, written as fully as that of the feast of Tabernacles here, would occupy far more space than is filled by the whole Gospel of St. John. A narrative of the three years' Ministry, on the same scale, would fill a larger volume than the whole of the New Testament.

It is unnecessary to say more as to the reasons which may be assigned for the silence of St. John

[1] St. John xxi. 25.

as to so much which is related by St. Luke. The two narratives blend here and there, as it were, the spirit or thought which one of them expresses being silently repeated in the other. Thus after St. John has ended his account of the feast of Tabernacles with the discourse of our Lord about the Good Shepherd, Who has to seek other sheep beside those whom He has already in His fold, we may very well place that fresh outburst of missionary exertion and labour, of which St. Luke has made himself the sole historian, and which begins from the time when our Lord left Galilee and fixed His face to go to Jerusalem, sending messengers before Him, and scattering the seventy-two disciples over the whole of Judæa to prepare the people for His Preaching.[1] The same strain is repeated in the parable of the lost sheep, and those which follow it.[2] The account which St. John gives, after the raising of Lazarus, of the council held by the chief priests, when they determined to put our Lord to death at the suggestion of Caiphas who, as the Evangelist tells us, unconsciously prophesied answers, as it were, to the frequent mention in the other three Evangelists of the warnings addressed to His Apostles by our Lord concerning His approaching Passion. When St. John comes at last to relate the supper at Bethany, he is just as suggestive of new incidents as in his account of the miracle of the feeding of the five thousand. He adds the various surmises which were made by the people at Jerusalem respecting our Lord's coming to the feast. He mentions the presence of Lazarus at the supper. He names Mary as the woman who anointed our

[1] St. Luke ix. 51, seq. [2] St. Luke xv. 1, seq.

Lord, and adds that the house was full of the fragrance of the ointment. He names Judas as the censor, and assigns his covetousness and habit of pilfering as the reason of his criticism. He adds at the end the design of the priests to put Lazarus also to death, because he was the cause of the conversion of many.

Thus it may be said that each Evangelist has borne his part, in the concert of strains which convey to us the knowledge which it has pleased the providence of the Father that we should possess as to this last period of the Public Life of His Incarnate Son, before the days which were the immediate prelude to His Death. As has already been said, the life of the Soul and Sacred Heart of our Lord was hidden with His Father, save so far as it was disclosed by the words which He uttered and the actions which He wrought. In no part of the three years' Ministry have we so much of comparative abundance of our Lord's words recorded for us as in this. They fall, it may be said, into three categories, for there is much of disputation with the priests, much of more ordinary teaching to the people, much of more private instruction to His own immediate disciples. Of the third category we may say that St. Matthew and St. Mark are the chief reporters, of the second St. Luke, and of the first St. John. The first two Evangelists tell us the story of that part of the time as to which the first Christians in Jerusalem could have less personal knowledge, and which might more conveniently be made the grounds of instruction to them by their first teachers, who were all Galilæans, and so strangers to Judæa and the Holy City. Such are the

incidents which took place in Galilee and in Peræa, and which are connected with so many sublime and interior truths which relate to the perfection of Christians and the peculiar principles of our Lord's Kingdom as such. The third Evangelist, with characteristic modesty, sets himself to glean in a part of the field which had been left untouched by others. He gathers up the memories of our Lord's popular teaching over the mountains and plains of Judæa properly so called, and combines them in a picture, the main outlines and features of which recall all the characteristics of the earlier Galilæan teaching of which St. Matthew and St. Mark have been so full, and over which he has himself passed as an historian, neglecting nothing that required to be told, and rejoicing in the humble task of a supplementer, who saves from oblivion words and actions of our Lord which the others had omitted, because they had already related, or were to relate, what was almost identical in incident or tendency. Thus the characteristic traits, both of our Lord's teaching and of the reception with which it was met by various classes of men, are painted for us by St. Luke in this part of his Gospel, as faithfully and as fully as by the two earlier Evangelists in their account of a different period of our Lord's Ministry. Through the whole of St. Luke's narrative, moreover, there runs that strain of compassionateness, of tenderness, of pity for sinners, and of love of the graciousness with which our Lord exercised His office of Redeemer and Healer of souls, which belongs in a peculiar manner to the gentle penitent whose pen has recorded the conversion of Magdalene and the return of the Prodigal

Son. He seems also to feel the weight of the impending chastisement which was so soon to fall on the city and country which had been stained by the murder of our Lord, and to dwell upon such words and predictions of His as might prepare the faithful for the storm.

But after St. Luke has done his part, supplementing so largely as he has the narratives of St. Matthew and St. Mark, it must still have been clear, to those who were familiar with the whole history, that much yet remained to be added in order to make the account complete. There was yet, so to speak, to be drawn up the indictment of the chief priests and authorities at Jerusalem, who appear so suddenly on the scene in the three earlier Gospels, just before the final catastrophe, as the inveterate, malicious, and unscrupulous enemies of our Lord. We may well believe that the prayer which He breathed for them on the Cross was not unheard or unfruitful, and that when the Apostles were teaching in Jerusalem, and later, when the time came for the first written Gospel to be compiled, many of those, or many children of those, who had taken so strong a part against the Master, had submitted to the faith as it was taught by His disciples, and were living in the ineffable peace which He had won for them by His Blood. The time had not yet come when all could be written about the treatment which our Lord had received at the hands of the rulers of the Synagogue, both before and at the time of His Passion. The ordinary Christian teaching could be better founded on the incidents and sayings of the Galilæan Ministry, unknown to the Judæan Christians, and therefore the most natural vehicles

of such instruction to them from the mouths of the Galilæan masters.

This part of the history, therefore, was written the last, at a distance from Judæa, and, as it seems, after the fall of Jerusalem itself. St. John's Gospel has many aspects, and serves many purposes in the Divine counsels of Him Who has given it to the Church. One of its historical aspects is that which makes it the narrative of the successive phases, dark at the first and far darker at the last, of the priestly opposition to and persecution of our Lord. The note is struck at the very beginning, in the account of the deputation sent from Jerusalem to St. John Baptist to question him as to his person and mission. It is heard again almost immediately in the question put to our Lord at the first Pasch, after the cleansing of the Temple. It is echoed even in the candid but frightened discourse of Nicodemus, and in the motive assigned by the Evangelist for our Lord's retirement to Galilee. As early as the second Pasch, we find the hostility of the priests blown, as it were, into a white heat by the miracle on the Sabbath-day at the Probatic Pool. This is assigned by St. John as the reason why, before the last feast of Tabernacles, our Lord avoided Judæa. Then we come to the period of the Ministry with which we are at present dealing, and here, chapter after chapter, at the feast of Tabernacles, on the occasion of the miracle on the man born blind, again at the feast of the Dedication, on account of our Lord's own words, and again after the miracle on Lazarus, the dominant note in the whole history sounds in our ears, the hatred of the priests against our Lord, and their determination to murder Him.

Even the miracle just named, the raising of Lazarus, belongs in its historical aspect to the story of the gradual deepening in intensity of the ecclesiastical hatred, rather than to that of the series of the manifestations of our Lord. Marvellous indeed is the manner in which St. John has subordinated the tracing of this tale of malice to the higher object of doctrinal statements from our Lord's own lips as to His Person and work in the world. But still this is the part of the picture of His treatment, at the hands of those who above all others were bound to welcome Him, which has been allotted as a special work to the Evangelist of Love. It is one continual comment on his own words at the outset of his Gospel, "He came unto His own, and His own received Him not." And we may be sure that this part of the history is as important in itself as any other, and that the Church could as ill afford to lose the lesson which it conveys as that of any other part of the Gospel records. All the elements and principles which are continually at work in human society, and in the history of the Church, are gathered around our Lord in His Public Life and Passion. These would not illustrate as they do all the features of the unending conflict through which His Bride has to hold on her path towards Heaven, if they did not represent the envy and jealousy of Annas and Caiphas as working out the ultimate issue as powerfully as the treachery of Judas, the weakness of the disciples, the fickleness of the people, the worldliness of Herod, or the moral cowardice of Pilate.

CHAPTER XIII.

First Days of Holy Week.

ALTHOUGH there is some doubt as to the exact day of the week on which our Lord arrived at Bethany, and on the evening of which the supper took place at which Magdalene anointed Him with so much lavish magnificence and devotion, the arrangement of those Harmonists who fix that supper on the evening of the Sabbath seems to be well founded. It is possible that our Lord and His Apostles may have gone on before the general company of pilgrims, which would have rested at or near Jericho for the Sabbath. Thus He would reach Bethany in comparative privacy. The caravan would then start from Jericho on the morning after the supper, and thus approach Jerusalem in the middle of the Sunday. Meanwhile the news of our Lord's arrival in Bethany had spread through Jerusalem itself, and among the large multitude of visitors from the country who were already encamped in tents or booths on the slopes outside the city, as was the custom at the time of the great feasts, when as many as between two and three millions of Jews from all parts of the world were collected. Bethany itself, moreover, as St. John tells us, had become a centre for curious visitors, who had heard of the great miracle of the raising of Lazarus, and

wished to see him. In this way our Lord's presence soon became generally known, and the multitudes in Jerusalem and around it who had heard Him preach and seen Him work miracles—multitudes greater than ever now, since He had been preaching for so many months in the country parts of Judæa itself—needed no prompting but their own enthusiasm to welcome Him in a manner which might satisfy their own devotion and put His enemies to shame. Thus in the course of the morning a large procession was formed, which streamed up the road over the southern shoulder of the Mount of Olives, along which it was natural that He would approach the city. The multitude carried branches of palms, of which there was at that time a great quantity in the neighbourhood of Jerusalem, and sang as they went a part of the great Paschal chant, "Hosanna! Blessed be He that cometh in the name of the Lord," the King of Israel.[1]

Meanwhile another great company of disciples was, as has been said, on its road from Jericho. Our Lord seems to have timed His own departure from Bethany so as to join this caravan as it came near the city. He sent two of His Apostles to a village near at hand to fetch an ass's colt, on which no one had ever yet ridden, which they would find tied up with its mother at a place where two roads met. They were to bring both to our Lord, the colt that He might ride on it, the mother that she might be with her foal, and if the owners made any objection to their taking them, they were to say that the Lord had need of them. All happened as our Lord had

[1] St. Matt. xxi. 1—17; St. Mark xi. 1—11; St. Luke xix. 29—44 St. John xii. 12—28.

told them, and the owners at once allowed them to go. St. Matthew, as is his wont, notes the fulfilment of the prophecy of Zacharias[1] in all this, and thus adds another link to his chain of prophetical demonstrations. St. John also notes it, but for the purpose of remarking how the Apostles did not understand the bearing of this action of our Lord on the prophecies until after He had been glorified. They put some garments on the colt, and our Lord mounted thereon, and then as He rode towards Jerusalem they cast their garments on the ground before Him, as was the custom with kings and others to whom special honour was intended. The palm branches carried by the crowd were used for the same purpose.

Thus our Lord moved towards Jerusalem, between two enthusiastic multitudes, those who had gone out to meet Him, and those who had come from Galilee and Peræa for the feast. There were many in the first-named crowd who had seen the miracle of the raising of Lazarus, and these bore witness of what they had seen to the rest. At a certain point of the road the Holy City came full in sight, the south-eastern angle of the Temple meeting the eye, with Mount Zion behind, and the whole magnificent pile stretched out before them, glittering in gold and marble, with the palaces and towers of the city beyond it. Then the disciples broke out into loud praises and thanksgivings to God for all the wonders which they had seen, shouting out—"Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord, peace in Heaven, and glory in the highest."

[1] Zach. ix. 9.

Our Lord rode on in calm silence, His Heart full of thoughts very different from those with which the disciples were occupied. When some Pharisees in the crowd bade Him rebuke His disciples for the words of homage and adoration which they were using, He defended them, saying that if they were to be silent, the stones themselves would cry out. The praises of God must be rendered. But the sight of the city, in all its beauty and grandeur, moved Him to tears. "If thou hadst known," He said, "thou also, and that in this thy day, the things that are to thy peace! but now they are hidden from thine eyes." Then He went on to prophesy the destruction of the City with a particularity of detail, to the exactness of which the subsequent history bears wonderful testimony. "For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation."

The procession moved on, and entered the City by a gate near the Temple. The whole city was roused, the Roman garrison and Governor were on the alert, ready to interfere in case of any disturbance; the chief priests and Temple authorities anxious at once not to irritate the people, and thus give Pilate an opportunity for interference, and to get rid of our Lord, in Whose honour all this was done. For the moment the multitude had it their own way, and no opposition was offered. "Who is this?" they were asked by the citizens that crowded round them. "This is Jesus, the Prophet

of Nazareth of Galilee." Our Lord went into the Temple, looked round and visited it, as One Who had authority to see that all was in order in His Father's house. The blind and lame, who were placed daily at the gates, like the two of whom we have just heard as healed miraculously at the gates of Jericho, were brought to Him in the Temple, and He healed them. This, more than all, with the children, who had caught up the refrain from the multitude, and ran about the Temple courts singing "Hosanna to the Son of David," moved the priests to angry indignation. They came to our Lord and asked Him whether He heard what they were saying? "Yes," He answered, "have you never read, Out of the mouths of babes and sucklings Thou hast perfected praise?"[1] Nothing more passed that day in the Temple, as it was already evening. He left it, and returned with His Apostles to Bethany.

The effect of this hour of triumph, in which the devotion of a large multitude to our Lord's Person was so openly displayed, is perceptible in the conduct of His enemies during the rest of the week of which this day was the first. They were struck at the uselessness of their own efforts against Him, and though that did not deter them from plotting to put Him to death, they still, as we shall see, were afraid of the people, and intended to put off their next attempt until the feast was over. "See ye, that we profit nothing? Behold, the whole world has gone after Him."[2] It is at this time that St. John places the anecdote of the "Greeks," who it seems were what was called "proselytes of the gate," and had come up to worship at the feast, and wished to have

[1] Psalm viii. 3. [2] St. John xii. 19—36.

an interview with our Lord. They came to Philip, who had perhaps some sort of office in the little company which brought him into relation with the strangers that approached our Lord, and he, after speaking to Andrew, went with him to our Lord with their request. The approach of these possible disciples, who were not of the house of Israel, brought back to our Lord, as it seems, the thought which had come before His mind when He had taken the first step towards the conversion of the Samaritans by talking with the woman at the well side nearly three years before this time.[1] That thought was the thought of the nearness of His Passion, and of its necessity for the fruit which He was to gain from it. He said the hour was come for the glorification of the Son of Man. He spoke of the grain of wheat, which must die in order not to remain alone, but to bring forth fruit.

Our Lord went on from this to speak of the general principle of His Kingdom, founded upon His own example. "He that loved his life should lose it, and he that hated his life in this world should keep it unto life eternal." His servants were to follow Him, and to be where He was, and His Father would honour them. He spoke of the troubles which He allowed His sacred Soul to feel at the approach of His Passion, of which we shall hear so much more when we have to deal with the history of His Agony. Should He ask the Father to save Him, when it was for the very cause that He might suffer that He had come to this hour? So He prayed aloud to the Father to glorify His Name, and then there came a voice from Heaven, "I have

[1] St. John iv. 34, seq.

both glorified it and will glorify it again." Some who were present thought that it was thunder. Others said that an angel had spoken. Our Lord told them that the voice was for their sakes, and went on to speak of the judgment of the prince of this world by means of His Passion, in which He was to be lifted up, referring again to the brazen serpent, and through which He was to draw all things to Himself. His words were not understood by the crowd who, however, perceived that He was speaking of death or of some other kind of removal. They said that the Law spoke of Christ as abiding for ever: Who was the Son of Man Who was to be lifted up? This was a reference to some words of the same meaning which He had used so long before as at the feast of Tabernacles.[1] Our Lord bade them use the light during the little time which remained to them, and then withdrew to the privacy of Bethany. The incident is related by St. John for the sake of this conversation, and so he has omitted to tell us whether the strangers were admitted to speak with our Lord. It seems unlikely that they would have been refused. St. John's account is as follows.

The Pharisees therefore said among themselves, Do you see that we prevail nothing? behold, the whole world is gone after Him.

Now there were certain Gentiles among them, who came up to adore on the festival-day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus.

But Jesus answered them, saying, The hour is

[1] St. John vii. 28.

come that the Son of Man shall be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me, and where I am, there also shall My minister be. If any man minister to Me, him will My Father honour. Now is My soul troubled. And what shall I say? Father, save Me from this hour? But for this cause I came unto this hour. Father, glorify Thy Name.

A voice therefore came from heaven, I have both glorified It, and will glorify It again. The multitude therefore that stood and heard, said that it thundered. Others said, An angel spoke to Him.

Jesus answered, and said, This voice came not because of Me, but for your sakes. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.)

The multitude answered Him, We have heard out of the Law, that Christ abideth for ever, and how sayeth Thou, The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light.

These things Jesus spoke, and He went away, and hid Himself from them.—St. John xii. 19—36.

On the next day, Monday in Holy Week, our Lord again challenged His enemies in the most

open manner.[1] In the early morning on His way to the Temple, our Lord went up to the fig-tree covered with leaves, on which He found no fruit, and then solemnly cursed it. It was to bear no more fruit for ever. This, as has been said already, was an "acted parable," and must be taken in connection with the parable of the fig-tree delivered a few months before.[2] The fig-tree was the Synagogue, which our Lord had indeed found unfruitful, and so it was to be cursed with barrenness for ever. The fig-tree withered up to the roots at His word. Then He went on to the Temple, and, for the second time, cleansed its courts from the profanation of the sellers and buyers, overthrowing the tables of the money-changers and the seats of the dove-sellers. He would not allow anything to be carried through the Temple. Both His actions and His words were stronger than on the former occasion, three years before this, when He had cleansed His Father's house. Now He quoted the Prophet Isaias, "My house shall be called a house of prayer for all nations," and added that they had made it a den of thieves.

The news of this act of sovereign authority was at once carried to, if it was not witnessed by, the chief priests, and made them resolve on the solemn and public interrogatory which was addressed to our Lord either on the same day or on that which followed. We cannot be altogether certain as to the number of the days on which our Lord taught in the Temple during Holy Week; but we learn from St. Luke that they were certainly more than

[1] St. Matt. xxi. 19, 20, 12, 13, 21, 22; St. Mark xi. 12—26; St. Luke xix. 45—48.

[2] St. Luke xiii. 6—9.

one, that the people assembled early in the morning to listen to Him, and that in the evening He returned to Bethany. It seems most probable that He was in the Temple, at least every day but one, up to the Thursday, on the evening of which He celebrated the Paschal Supper. For the sake of convenience, we may group the incidents of the teaching in the Temple together, although some of them may have taken place on the Monday, and thus before what we are now about to relate. For it was on Tuesday morning that He was again on the road to the Temple with His Apostles, and the fig-tree was found withered up to the roots—indeed its withering seems to have taken place immediately after our Lord's sentence on it on the morning before. St. Peter remarked on it to our Lord, and it was then that He gave them the promise that if they had faith they might move mountains, adding the instruction that when they prayed for anything they should believe that they received it, as well as the other head of teaching, that when they made their prayer, they were to forgive anything that might have been done against them, in order that their Father might forgive them. Thus an act of faith and an act of perfect forgiveness are essential preliminaries or companions to a prayer which is to be heard by God.

We now return to the narrative of what passed on the days of our Lord's last teaching in the Temple, crowded with incidents of the deepest interest. First came the public official questioning of our Lord as to His authority on the part of the chief priests and scribes.[1] They seem to have come

[1] St. Matt. xxi. 13—32; St. Mark xi. 27—33; St. Luke xx. 1—8.

to Him in all their authority, before the people whom He was teaching. Our Lord answered them by asking whether the baptism of St. John was of Heaven or of men? Thus He referred them back to the great authority whom God had sent before His face. If they had believed St. John to be sent by God, they would have made no difficulty in accepting our Lord to whom St. John bare witness. But they had in their pride and self-sufficiency disregarded St. John's call to repentance, and they had paid no attention to his witness. They had not even entered on the path by which God had intended to lead them to the knowledge of His Son, and now they were referred back to the very beginning of that path. They were afraid to answer the question either way. If they acknowledged the Divine mission of St. John they were at once open to the further question, Why they had not believed in him?—and behind that question lay another with reference to our Lord Himself, for St. John had borne witness to Him in the plainest way. On the other hand, if they denied the mission of St. John, the people would stone them, for they all held John for a prophet. His death had added a crown of glory to the holiness of his life. The publicity with which they had chosen to act in putting their own question to our Lord was now turned against them. The people were then listening to their discomfiture. They said, "We cannot tell," and our Lord instantly rejoined that neither would He tell them by what authority He had acted.

But they were there before Him, and He went on to address to them two parables. The first was that of the two sons, which He at once applied to the

contrast between themselves and the publicans and sinners, whom they so much despised. Those were indeed disobedient children, but they had repented at the preaching of St. John, and entered the Kingdom of Heaven, while the priests and Pharisees neither repented at his call, nor gave credence to his message. The second was that of the husbandmen and the vineyard,[1] and when He ended it by asking them what the lord of the vineyard would do to the wicked husbandmen, they could not help answering that he would destroy them, and give the vineyard to others. Yes, our Lord answered, and applied the parable to themselves, quoting the passage from the Hallelujah Psalm about the stone which had been rejected by the builders. "The Kingdom of God shall be taken away from you, and given to a nation yielding the fruits thereof." They knew that these parables were directed against themselves, but the fear of the people prevented them from arresting Him.

Our Lord next delivered the parable of the wedding supper,[2] which is in great part a repetition of the parable that occurred some few months before in the course of His teaching in Judæa. There are one or two differences in the two forms, and on this last occasion our Lord added the significant epilogue of the man who had come into the feast without a wedding garment.[3] This parable may have been addressed to the disciples or the multitude rather than to the chief priests in particular, but its

[1] St. Matt. xxi. 33—46; St. Mark xii. 1—12; St. Luke xx. 9—19.

[2] St. Matt. xxii. 1—14; St. Luke xiv. 15—24.

[3] For these parables see the next chapter, "Discourses of our Lord," &c.

doctrine and especially the doctrine of the latter part completes the teaching of the two former parables. Meanwhile it seems as if the priests and Pharisees had withdrawn. Their withdrawal, however, was only in order that they might attack Him by craft instead of overawing Him by authority. We are not certain whether they did not wait till the next day for their new attack. This next measure shows a certain amount of skill as well as of malice. It was an attempt to turn His own methods and weapons against Himself. He had silenced them by asking them before all the people a question which they were afraid to answer either affirmatively or negatively. They would imitate Him by putting to Him a question which it would be dangerous for Him to answer either way.[1]

They did not appear themselves, in order that they might not be compromised by the question which was asked—perhaps hoping also that He would be less on His guard. They sent some of their own disciples—a class numbering good and bad alike within it. St. Stephen at one time belonged to it, as well as St. Paul. These disciples were accompanied by some Herodians, members of the party which was for paganizing everything distinctively Jewish, and adopting the habits and manners, as well as the laws, of the Roman Empire. Between the Herodians and the Pharisees it was a disputed question whether it could be allowed to good Jews to pay tribute to the Roman Emperor. This was the question now put to our Lord, with many professions and compliments. They knew He was true, no respecter of persons, straightforward,

[1] St. Matt. xxii. 15—22; St. Mark xii. 13—17; St. Luke xx. 20—26.

fearless; let Him tell them, therefore, whether it was lawful to pay tribute to Cæsar or not. If He denied the lawfulness of the tribute, He was at once liable to punishment at the hands of Pilate. If He allowed it, He might lose His influence with the people as a time-server. The Judas of Galilee, of whom Gamaliel afterwards spoke in the Sanhedrin when he advised the rulers not to persecute the Apostles, seems to have taught this very doctrine of the unlawfulness of paying taxes to the Romans. But our Lord saw through them at once. He called them hypocrites, bade them show Him the coin which was paid, and the currency of which among them proved, under the circumstances of the time, that they acknowledged themselves to be subjects of the Emperor. "Whose is this image and superscription?" They told Him Cæsar's. Then let them give back to Cæsar what was Cæsar's, and to God what was God's. The answer confounded them, and they left Him in peace.[1]

Our Lord was next questioned by the Sadducees. This question does not seem to have been put so much with a view of forcing Him to commit Himself, as with a sort of proud conviction that it could not be answered in a way to save the common belief of all religious Jews in a resurrection and a future state. It reminds us very much of the scientific difficulties of the present day which are brought against the doctrine of the resurrection of the body, as it is commonly taught in the Church. People ask about molecules and particles of matter, which have served, it may be, for different organizations, to whose body are they to belong in the resurrection?

[1] St. Matt. xxii. 23—33; St. Mark xii. 18—27; St. Luke xx. 27—40.

The Sadducees' spirit is that of materialism, and the denial of the supernatural. These Sadducees came with their imaginary case of a woman who had been the wife of seven husbands, and asked to whom was she to belong in the resurrection. Our Lord answered them that they were greatly in error, because they were ignorant both of the Scripture and of the power of God. The whole state into which we pass by the resurrection is a new state which God has arranged in His wisdom, power, and love, and in it there is no marrying or giving in marriage. "They are as the angels of God, and can die no more," and "they are the children of God, being the children of the resurrection," which is won for them by the Death of the Son of God. So much our Lord said as to their ignorance of God. But they were ignorant also of Scripture; for in the passage in the Book of Exodus[1] in which Moses relates the vision of the Burning Bush, God is reported to have spoken of Himself as the God of Abraham, Isaac, and Jacob. But He is not the God of the dead, but of the living.

The Sadducees were silenced, and the Pharisees were for the moment pleased at the manner in which they had been answered.[2] They gathered round our Lord once more, and one of them asked Him which was the great commandment of the Law. Our Lord answered him at once, speaking of the precept of the love of God, and added that the second commandment, which was like the first, was that which enjoined the love of our neighbour. There may have been some intention to entangle

[1] Exodus iii. 6.

[2] St. Matt. xxii. 34—46; St. Mark xii. 28—40; St. Luke xx. 41—47.

Him in the question, but the Pharisee is only said to have "tried" Him; and he may have done this rather as the mouthpiece of our Lord's enemies among his own brethren than of his own accord, as when he praised and commented on our Lord's answer, our Lord told him that he was not far from the Kingdom of God. Thus we see that even in the multitude of those who were more or less led or driven to take a side against our Lord, there were many different degrees of malice, and that some among them may not have been committed by any personal act or will of their own to the general policy of the body to which they belonged.

Our Lord had now silenced all his opponents and questioners, and in His turn put a question to them, the true answer to which might have led them to the solution of their great difficulty. This difficulty came from their inability to recognize, in His humility and the external insignificance of His condition, the hidden Godhead of Him Who had become Incarnate for the redemption of the world. He asked them, "Whose son was Christ?" and when they said, "David's," He asked them to explain the well-known words in the 109th Psalm, "The Lord said to my Lord, sit Thou on My right hand," and the rest. If David, when inspired, called Christ his Lord, how was He his son? No one could answer Him, and no one asked Him any more questions.

Our Lord, however, had not yet said all that His mission required that He should say as to those who in the Gospels are so often called "Scribes and Pharisees," who were indeed such, but who were also the priests and ecclesiastical authorities of Jerusalem. It was almost, as we may say, a necessity

that He should give the people some guidance how to act. He had Himself opposed them, refused to explain Himself to them, and denied their authority. They, as has been said, might have been intended for a high and important part in His establishment of the New Kingdom, if they had submitted themselves to it. The counsels of God may have provided for the gradual absorption of their influence by that of the rulers of the Church which might have grown out of the Synagogue. But they had rejected, first St. John and then our Lord Himself, and they were now plotting our Lord's death, and their plot was to become ripe and to have full external success within a few days. It was necessary that the people and the disciples should be instructed how they were to bear themselves towards them.

Thus it is that St. Matthew, who wrote so especially for the Jewish Christians, and whose Gospel sums up the practical teaching of the Apostles to the early Church in Jerusalem, has preserved at full length the discourse which our Lord now addressed to the people and to His own disciples.[1] This is not the place to comment on every word of that instruction. It is enough to speak of its chief heads. It begins by laying down the principle that the priests occupy the chair of Moses, and are therefore the representatives of the Divine authority which established the Jewish system. They are indeed to be obeyed in their positive teaching as the authoritative expounders of the Law. But they are not to be imitated. They say and do not. They impose burthens on others which they do not attempt to bear themselves. Their lives are eaten through

[1] St. Matt. xxiii. 1—39.

by hypocrisy. They love honour, the first places, and the name of Rabbi. But among Christians there is one Teacher and one Father, one Master, that is Christ. The greatest is the servant of all, and humiliation is the essential key to exaltation. The discourse then passes on to a denunciation of the Scribes and Pharisees as hypocrites on several various heads. They would not enter the Kingdom of Heaven themselves, and they hindered those that wished to enter. They made long prayers, for which they took rich alms; they compassed sea and land to make proselytes, whom they trained to be worse than themselves. Their traditional teaching invalidated the plain commandments of God, as by their distinction as to oaths. They tithed mint and anise and cummin, and neglected the weightier matters of the Law. They cleansed the outside, and left the inside foul. They were like whited sepulchres, fair without, full of corruption within. They built and adorned the tombs of the prophets and the just, and thus acknowledged that they were the children of those who had slain them. Let them fill up the measure of their fathers! He would send them prophets and wise men and scribes, and they would kill them and crucify them, and scourge them and persecute them. So it was to be, that that generation might incur the long-delayed and accumulated vengeance of God for all the just blood shed from the beginning of the world to the very end of their history, from the blood of Abel to that of Zacharias, son of Barachias, who was slain between the Temple and the altar. He concluded by once more repeating His sad denunciation of Jerusalem. How often He had desired to gather

her children together, and she would not! Their house was left to them desolate. They should see Him no more till they acknowledged Him at His second coming.[1]

These denunciations, however, were not to be our Lord's last words in the Temple. The Evangelists[2] tell us that He was sitting over against the Treasury, the part of the sacred building where the offerings were made for various purposes connected with the celebration of the sacrifices, the adornment and repair of different parts of the building, or again, in consequence of vows or for other pious intentions. Each purpose had its separate chest, with its opening in the shape of a trumpet, into which coins were cast. It was a part of the building open to all, and thus in one of the outer courts, to which women had access. The rich were making their offerings, many, perhaps, in number and large in amount, as it was the week before the great feast, and there would be strangers from distant lands, as well as the ordinary dwellers in Jerusalem and the Holy Land, among the crowd. Among them glided a poor widow, who put in the smallest coin that was current. Our Lord would not let her piety be without its reward, even in this world. He called His disciples round Him, and declared that she had given more than all, because out of her penury she had given all she had, her whole substance. Then, as it seems, He rose up, and left the Temple for ever.

It is now that St. John makes his final remark on the obduracy of the Jews.[3] Our Lord had done all

[1] See the next chapter, "Discourses of our Lord," &c.
[2] St. Mark xii. 41—44; St. Luke xxi. 1—4.
[3] St. John xii. 37—50.

the great miracles of which we have heard in their presence, and yet they did not believe. At the time when the Apostle wrote, this rejection of our Lord had borne its further fruit of the rejection of the teaching of the Church, confirmed as that teaching had been by numberless miracles. So had Isaias prophesied—for God had permitted them to be blinded and hardened. Yet, he adds, there were many, even among the rulers, who believed in Him, but could not make up their minds to profess their faith openly, lest they should be excommunicated. Such was the influence of the ecclesiastical persecution. They loved the glory of men rather than the glory of God. He sums up his remarks by some solemn words of our Lord upon the misery of unbelief as the rejection of the testimony and word of God.

And whereas He had done so many miracles before them, they believed not in Him, that the saying of Isaias the Prophet might be fulfilled, which he said, Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?[1] Therefore they could not believe, because Isaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.[2] These things said Isaias, when he saw His glory, and spoke of Him.

However many of the chief men also believed in Him, but because of the Pharisees they did not confess Him, that they might not be cast out of the Synagogue. For they loved the glory of men more than the glory of God.

[1] Isaias liii. 1. [2] Isaias vi. 9.

But Jesus cried and said, He that believeth in Me, doth not believe in Me but in Him that sent Me. And he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me may not remain in darkness. And if any man hear My words, and keep them not, I do not judge him, for I came not to judge the world, but to save the world. He that despiseth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself, but the Father Who sent Me, He gave Me commandment what I should speak. And I know that His commandment is life everlasting. The things therefore that I speak, even as the Father said unto Me, so do I speak.—St. John xii. 36—50.

The Evangelists tell us that after our Lord's last departure from the Temple His attention was drawn by one of His Apostles to the magnificence of the building, which was then in all its fresh beauty, although the restoration which had been begun by Herod the Great may not have been quite completed.[1] Our Lord answered that of all those great buildings not one stone should be left upon another undestroyed. They passed down into the valley of the brook Cedron, and up the slope of the Mount of Olives on the other side. There our Lord sat down over against the Temple, and His four chief disciples, Peter, Andrew, and the two sons of Zebedee, came and put to Him the two-fold question, "When shall these things be, and what shall be the sign of Thy coming and of the end of the world?"[2]

[1] St. Matt. xxiv. 1—28; St. Mark xiii. 1—23; St. Luke xxi. 5—24.
[2] St. Matt. xxiv. 1—28; St. Mark xii. 1—23; St. Luke xxi. 5—24.

The great prophecy which follows in the three earlier Evangelists is an answer to this double question, and whatever obscurity is to be found in it is occasioned by the difficulty of distinguishing the answer to the first part from the answer to the last part. The character of the Gospel records is such as to preclude the insertion of commentary and marks of transition by the writers themselves, except in very rare cases, and to the Christians of the first age such notes of transition might have seemed superfluous. It was their habit to consider the two great events which are here predicted, the destruction of Jerusalem, and the end of the world, almost as one. But we shall not find it impossible to mark off the passages which refer to the one or to the other, although a full commentary on this marvellous prophecy must be reserved for its proper place in a later volume of this work. It must be remembered, moreover, that there are some signs which are here mentioned by our Lord that apply equally to both the events whereof we are speaking. Such is the law of God's providence in human history—one judgment is the type and presage of another, and thus the characteristic signs of the one are also the characteristic signs of the other last and most tremendous catastrophe. And it must also be remembered that our Lord is here addressing the Church in the person of the Apostles. We have seen how in His charge to the Apostles, when He sent them out to preach, He used language which refers at least as well to Christian preachers and teachers of subsequent ages, as to the Twelve themselves.[1] So here He speaks of times which were

[1] St. Matt. x. 16—42.

not to come, in the one case, until many of them were dead, and in the other until the very end of that long series of generations—no one can tell how long—which is to elapse before His second coming. Yet in each case the exhortations and warnings are addressed as to them personally, because He had before Him in that little company the everliving Church of all ages. Exactly the same remark may be made as to the language of St. Paul to the Thessalonian Christians when he speaks of the last day.[1]

The prophecy begins with the destruction of Jerusalem, but, as has been said, many of the signs and admonitions belong as much to the final destruction of the world as to that. In the first place, the Church is warned against false teachers. They will come pretending to be Christ, and they are not to be followed. Then there are to be many and great wars—the peace of the Roman world is to be broken up by national strifes. There are to be pestilences and famines in certain places. At these the Church is not to be disturbed. They are the beginnings of "birth pangs." This prediction, like the former, was abundantly fulfilled in the years immediately preceding the Jewish war, after the death of Nero. At the same time there was to be a great persecution against them and their followers; they were to be hated of all, and put to death, and there were also to be scandals and betrayals among Christians themselves. Here is repeated by St. Mark and St. Luke the admonition before given by St. Matthew, not to premeditate what they should say when they were to stand before their judges,

[1] 1 Thess. iv. 12—16.

inasmuch as the Holy Ghost charged Himself especially with inspiring them for their defence.[1] Notwithstanding all this, the preaching of the Gospel was to go on and spread over the whole world—as indeed was the case even before the destruction of Jerusalem.

Our Lord then gives the precise sign by which the faithful were to know when they ought to take to flight, and so escape the destruction of the City. This sign was to be the "abomination of desolation," of which Daniel had spoken, "standing in the Holy Place"[1]—that is, it seems, the idolatrous ensigns of the Roman legions displayed around Jerusalem, as was actually the case at the beginning of the war, when Cestius made his abortive attempt on the City. This interpretation is supplied by St. Luke, who gives the sign in other words—"Jerusalem encompassed by an army." Some have also understood this abomination of desolation of the great profanation of the Temple which was occasioned by the internal feuds and bloodshed to which the unhappy City was given up. As is well known, after the sign had been given, the Christians retired to Pella, and so were saved from destruction. Our Lord then speaks in the strongest language of the great severity of the tribulation which was to follow, and says that unless the days had been shortened for the sake of the elect—of those of that nation, who were already Christians or who were afterwards to be such—the whole race would have been cut off, and thus concludes this part of the prophecy. He adds a warning against the seductions and prodigies of false Christs and false prophets, a warning which

[1] St. Matt. x. 19. [2] Daniel ix. 27.

is probably meant to apply to the whole interval of time which is to come before the end of the world. Whenever the cry of a new Christ or a new Gospel is raised, as well as whenever the announcement of the approaching Judge is confidently made, there is one and the same answer for true Christians. They need as little to be told where our Lord is, as the eagles need to be told where the carcase lies. The presence of the Son of Man in the Church, and His second coming to judge the world, were to be as conspicuous as the blaze of lightning from one end of the heavens to the other, and the saints would know Him well enough not to need the information of men—"Lo, He is here! lo, He is there!"

Our Lord then goes on to speak more distinctly of the signs of the Second Advent.[1] These signs are to be physical changes in the order of the universe, the sun, the moon, the stars, the earth, the sea—signs above all others fraught with terror to the dwellers on the earth, unless indeed what is now called the progress of science should have puffed them up with the conceit that all can be explained by the action of ordinary and natural causes. Then the sign of the Son of Man will appear in heaven, the trumpet will sound, the angels will be sent to gather the elect from the four winds, and the Judge will appear in the clouds with great power and majesty.

Our Lord's discourse now changes from direct prophecy to the language of exhortation. He has given the signs of each of the two great "comings," and now He insists on the lessons and warnings which belong to each. When the things which He

[1] St. Matt. xxiv. 29—36; St. Mark xiii. 24—32; St. Luke xxi. 25—36.

has predicted as to come before the destruction of Jerusalem begin to happen, the Church is to lift up her head, because her redemption is nigh. The signs are to be to her as certain indications of deliverance at hand, as the foliage and fruit on the fig-tree and other trees are certain signs of the nearness of the summer. Here again we have an image the application of which extends to both periods of which our Lord is speaking; and many Christian writers consider that the fig-tree of the Synagogue is to blossom and bear fruit to God, in the conversion of the Jews before the last days, and that that is to be one of the signs to the Church that the Kingdom of God is near. So it may probably be. But it is also certain that the overthrow of the Jewish polity was in many respects a great deliverance or redemption to the Church. Our Lord adds, as to the first subject of the prophecy, the destruction of Jerusalem, that it is to come in that very generation. Heaven and earth might pass away, but our Lord's words should not pass away. On the other hand, as to the Second Coming of our Lord that day is not fixed so as to be known and communicated by the angels themselves or the Sacred Humanity of the Son.[1] It is to come like a snare on all the dwellers on the earth, and the only safe way to prepare for it is by continual vigilance. The days which precede it will be like the days before the Deluge, when men ate and drank, and

[1] The contrast between the two events spoken of is not so strongly expressed in the Latin and other versions as in the Greek original. Both St. Matthew and St. Mark have in the first clause ἕως ἂν πάντα ταῦτα γένηται—and in the second, περὶ δὲ τῆς ἡμέρας ἐκείνης.

married, and gave in marriage, up to the very hour when Noe entered into the ark.

The remainder of this long sermon of our Lord is occupied with instructions as to vigilance, the necessity of prudence, the fruitfulness in labour which will be expected from the servants of God, and the conditions, as it were, on which the great sentence will be passed. We have here four parables which convey various parts of this doctrine—that of the faithful servant, the ten virgins, the talents, and the description, which perhaps is hardly to be called a parable, of the Final Judgment, the separation betweeen the just and the unjust, and the immense value of works of corporal and spiritual mercy. Thus does this great prophecy end with a note of tenderness and compassion, answering to the few words spoken by our Lord in praise of the widow who gave her mite to the Temple just before He left it for ever.[1]

It does not seem to be sufficiently certain that this last prophecy of our Lord was delivered on the Tuesday evening, but such is the general opinion, founded perhaps on the language of our Lord as to the "two days," which were to intervene before the Pasch. But as the interval between Friday and Monday, in the case of the Passion and Resurrection, is spoken of as "three days," that is, parts of three, the "two days" in this case may mean the interval from Wednesday to Thursday evening according to our calculation. At all events, when, following the Jewish mode of reckoning, there were two days left before the Thursday evening on which the Pasch was celebrated, our Lord told his disciples plainly

[1] See next chapter, "Discourses of our Lord," &c.

what He had never said so precisely before, that the approaching Feast was to be the time of His betrayal and Crucifixion. The day of Thursday, and perhaps Wednesday, seem to have been spent by Him in retirement at Bethany. His enemies, on the other hand, were active. A meeting was held in the palace of the High Priest Caiphas, and it was determined to seize Him by some stratagem and put Him to death. But it was not to be on the feast day, lest there should be a disturbance among the people.[1] On that same day, as it appears, Judas went into Jerusalem and made his compact with them to betray our Lord for thirty pieces of silver. Ever since the supper at Bethany, his mind had been made up, and he now took the final step. It was agreed that he should place our Lord in their hands as soon as an opportunity occurred. It could hardly have been unknown to them that our Lord was at Bethany; but perhaps the devotion of the people of that village to Him was so great, on account of the miracle on Lazarus, that if He were seized there, a tumult might easily ensue, of which the chief priests were extremely apprehensive, as it would certainly lead to an armed interference on the part of the Roman Governor. It was, therefore, their policy to seize our Lord elsewhere, in a place where He would have no assistance at hand, and whence He could at once be taken before their tribunals. Judas was to select the moment when our Lord might be seized in such a place.

Nothing had as yet been settled as to the house in which our Lord would eat the Pasch. On the morning of the Thursday His disciples came to Him

[1] St. Matt. xxvi. 1—6; St. Mark xiv. 1—11; St. Luke xxii. 1—6.

to ask where they should prepare it.[1] The measures which He took seem to have been designed, among other things, to keep the place a secret from Judas until the time came. Peter and John were to go into the City and follow a man whom they would see bearing a pitcher of water, and when he entered a house, they were to go after him and say to its owner that our Lord asked him where the chamber was, in which He was to eat the Pasch with His disciples. That was to be the place. They made all things ready, and in the afternoon returned to Bethany, and came with our Lord and the other Apostles to the Cenacle.

The sayings and doings of this last night of our Lord before His Passion are related at length by the Evangelists, and have ever, next to the Passion itself, been the favourite portions of the whole Gospel history for contemplatives to dwell on. Our purpose here is simply to attempt to arrange them in the order which seems most to commend itself as true. The first action of this great night was the eating of the paschal lamb, and the supper which followed.[2] At the beginning our Lord spoke to the Apostles of His longing desire to celebrate that Pasch with them before He suffered. He would eat no more of it, until it were fulfilled in the Kingdom of God, until that great mystery of our redemption was accomplished of which it was the type. He said the same of the "chalice of the Old Testament," a cup which was passed round, as it seems, during the ceremony of the Pasch, or just after it. While they were at supper, He performed His wonderful and significant

[1] St. Matt. xxvi. 17—20; St. Mark xiv. 12—17; St. Luke xxii. 7—14.
[2] St. John xiii. 1—20; St. Luke xxii. 15—18.

act of humility in washing the feet of the Apostles. St. John introduces it as if it were a natural thing, in keeping with His whole character, that our Lord, knowing that His glorification was approaching, that His Father had put all things into His hands, and that He came forth from God, and was to go to God, should enter on the fulfilment of the mystery by a great act of humiliation. It had also, no doubt, a deep signification in reference to the cleansing of the soul, which was necessary in order that they might fitly partake of the Blessed Eucharist, which He was about to institute. Both these thoughts meet in our Lord's words, as when He told St. Peter that if He did not wash him, he would have no part in Him, that they were now clean, but not all, and also when after the rite was over, He told them that if He, their Master and Lord, had washed their feet, they should also wash the feet one of another. The narrative of the two last Evangelists may be introduced here:

Before the festival-day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end.—St. John xiii. 1.

And He said to them, With desire I have desired to eat this Pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God. And having taken the chalice He gave thanks, and said, Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the Kingdom of God come.—St. Luke xxii. 15—18.

And when supper was made (the devil having now

put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given all things into His hands, and that He came from God, and goeth to God, He riseth from supper and layeth aside His garments, and having taken a towel, girded Himself. After that, He putteth water into a basin, and began to wash the feet of His disciples, and to wipe them with the towel wherewith He was girded.

He cometh therefore to Simon Peter. And Peter said to Him, Lord dost Thou wash my feet?

Jesus answered, and said to him, What I do, thou knowest not now, but thou shalt know hereafter.

Peter saith to Him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou shalt have no part with Me.

Simon Peter said to Him, Lord, not only my feet, but also my hands and my head.

Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean; but not all. For He knew who he was that would betray Him; therefore He said, You are not all clean.

Then after He had washed their feet, and taken His garments, being sat down again, He said to them, Know you what I have done to you? You call Me Master and Lord, and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you, The servant is not greater than his Lord, neither is the apostle greater than He that sent him. If you know these things, you shall be blessed if you do them.

I speak not of you all; I know whom I have chosen. But that the Scripture may be fulfilled, He that eateth bread with Me, shall lift up his heel against

Me.[1] At present I tell you, before it come to pass, that when it shall come to pass, you may believe that I am He. Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth Me, and he that receiveth Me, receiveth Him that sent Me.—St. John xiii. 2—20.

From this He went on naturally to speak of His betrayer.[2] He did not speak of all, He said. He knew whom He had chosen. The Scripture was to be fulfilled, that he that ate with Him should lift up his heel against Him. He told them this before, that when it came about they might believe. Then, as the Supper went on, He said more plainly that one of them should betray Him. They were alarmed and filled with sorrow, and in their simple candour asked Him one by one, "Lord, is it I?" He did not answer them directly, but repeated generally that one who dipped his hand in the dish with Him would betray Him. The Son of Man was to go, as it was written of Him; but woe to that man by whom He was betrayed; it were better for that man that he had never been born!

All this, as well as the infinite condescension of the washing of his feet, was addressed to Judas, in the hope that his heart might be softened. St. John, leaning on our Lord's bosom, was prompted by St. Peter to ask who it was. Our Lord said to him quietly, that it was the one to whom He would give a morsel of bread dipped in the dish. He then gave a morsel to Judas, who took it, and at once asked, like the others, "Is it I?" Then it was, as St. John says, that Satan entered into him and took

[1] Psalm xi. 10.

[2] St. Matt. xxvi. 21—25; St. Mark xiv. 18—21; St. Luke xxii. 21, 22; St. John xiii. 21—30.

possession of him. Our Lord answered softly, "Thou hast said," and then bade him do quickly what he was to do. As Judas was charged with the temporal business of the community, the other Apostles thought that our Lord meant him to go and buy something for the feast, or give something to the poor. Thus did our Lord, in His wonderful charity and prudence, save the character of His betrayer, at the same time that He provided an opportunity for his absence from the Eucharistic feast which was soon to be celebrated.

We cannot be perfectly sure as to the relative order of some of the other incidents which are here related by the Evangelists, who seem in this part of their narrative to have been far more intent on relating certain things which took place on this evening, than on putting them in chronological sequence. The most important of these incidents are the warning of Peter as to his denials, and the contention among the disciples as to the old point of precedence. The first is connected by St. John with the departure of Judas, after which our Lord seems to have spoken, with a certain air of relief, of the glorification of the Son of Man, and of His departure to His Father.[1] St. Peter asked, how it was that they could not go whither He was going—he would lay down his life for Him! Then our Lord told him that before cock-crow he would deny Him thrice. Then there was a contention among them,[2] as has been said, which our Lord gently and sweetly soothed down, promising them great honours in His Kingdom, to sit on thrones judging the tribes of Israel. He added another warning to

[1] St. John xiii. 31—38. [2] St. Luke xxii. 24—38.

Peter, telling him how Satan had begged that he might be allowed to sift him and his companions like wheat—"but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren." Peter again affirmed that he was ready to go with Him to prison and to death, and was again warned that he should deny Him thrice before the cock-crow.

But the veil which hangs over all the incidents of these last hours of our Lord is only partially lifted, especially by the earlier Evangelists. They tell us in the fewest words possible of the institution of the Blessed Eucharist, in one sense the crowning act of our Lord's love on this evening, when His Heart was pouring out all its sweetness upon them.[1] It is evident from the very words of our Lord, which enjoin a sacrificial action on His Apostles in commemoration of Him, that something must have been said or done as to other sacraments, especially that of Holy Orders, at the time of, or after, the institution of the Blessed Eucharist. St. John, indeed, here comes to our aid, but the long and priceless addition which he has made consists in the words of our Lord, and he makes no mention of the point at which the conversation or discourse was broken by any action. This long discourse is, however, divided naturally into two great portions, which are somewhat different in character.[2] In the first portion, our Lord is comforting His Apostles, telling them of the many mansions in His Father's house, and the like. As He speaks of these things, He is questioned by one or other of the

[1] St. Matt. xxvi. 26—29; St. Mark xiv. 22—25; St. Luke xxii. 19, 20.
[2] St. John xiv. xv. xvi.

Apostles. Thomas tells Him that they know not whither He is going, how can they know the way? A little later our Lord says that they know and have seen the Father, and Philip breaks in, "Lord, show us the Father, and it is enough for us." Later again, when He speaks of manifesting Himself to those who love Him, Jude, not the Iscariot, asks Him how it is that He will manifest Himself to them, and not to the world? This part of the discourse concludes with what looks like a leave-taking. He has spoken to them certain things while He is with them, but the Paraclete, the Holy Ghost, Whom the Father will send in His Name, will teach them all things, and bring all that He has said to their remembrance. He leaves them His peace, He gives it them, not as the world gives. He is going to the Father, at which they ought to rejoice, for His Father is greater than He. He has told them these things beforehand, that when they come to pass, they may believe. He will not now speak many things with them, for the prince of this world is coming to try Him: but in Him he hath not anything. "But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I."

Then, as St. John tells us, our Lord added, "Arise, let us go hence." But then he immediately subjoins the second part of the discourse, which is quite as long as the first, beginning with the words, "I am the true vine, and my Father is the husbandman." Many suggestions have been put forward to explain this, one of the most common of which supposes that our Lord, with His Apostles, now actually left the Cenacle, and that the long discourse which

followed was delivered while they were on the road to Gethsemani. There are some difficulties in this conjecture. Perhaps it is better to think that at this point, where the discourse in St. John is broken into two parts, should be introduced the institution of the Blessed Eucharist, which, in the two earlier Evangelists, is placed last in order of all the incidents that are related as having passed in the Cenacle.

And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to His disciples, and said, Take ye, and eat, this is My Body.

And taking the chalice He gave thanks, and gave to them, saying, Drink ye all of this. For this is My Blood of the New Testament, which shall be shed for many unto remission of sins.

And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the Kingdom of My Father.—St. Matt. xxvi. 26—29.

Thus the former part of the discourse in St. John, which is more than once interrupted by questions and observations from the Apostles, such as might be made at the supper-table, may be considered as having preceded the institution of the great Sacrament of Love. Then there was some change of place, in order that preparations might be made for the celebration of the Blessed Eucharist, and perhaps for the collation of Orders on some, at least, of the Apostles. This may account for the words of our Lord about "going hence." Then after Holy Communion had been administered to them all by our Lord, Who now almost repeated, as

seems probable, His former words about His not drinking again the fruit of the vine until He should drink it new with them in the Kingdom of His Father, we may suppose that He continued His discourse about the true Vine and the Husbandman.[1] This, if we may venture to make comparisons, is the most sublime part of the whole: it flows on calmly, as if all were rapt in perfectly tranquil attention, and more than one of the topics which have been touched on before are treated with greater fulness. It is not till the very end that the disciples address Him, though before that some words of His about "the little while before they shall not see Him, and again the little while before they shall see Him, because He goes to the Father," make them question among themselves what was His meaning.[2] Then our Lord explains Himself in the most loving manner, and so continues His discourse until the end, which treats almost of the same subjects as the conclusion of the former part, our Lord's departure to His Father, and His victory over the world.

Thus in the latter part of this Divine discourse we seem to have the thoughts on which our Lord dwelt, and which He chose specially to set before the Apostles, in His last loving intercourse with them after the first Communion in the new Kingdom. Up to the time of the institution of the Blessed Sacrament, there are warnings, and contentions, and questionings—after that, there is the calm heavenly peace of union with Him, but union with Him such as is to be had in this world, in the time and scene of conflict, when the true Vine has its branches pruned, when it is necessary to be careful to abide

[1] St. John xv. 1—8. [2] St. John xvi. 16, 17.

in Him, because some branches may be cut off, and withered because they are cut off, while others, according to the intention of the Father, bear much fruit. They are to abide in the love of our Lord, preserved by the keeping of His commandments, and shown by obedience, through which He rejoices in them and they in Him. They are His friends, no longer called His servants, for He has made known to them what He received from the Father to reveal to them. Their election rests not on their own feeble wills, but on His Divine and eternal purpose. He has chosen them, and set them to bear much fruit, and to gain whatsoever they ask the Father in His name. And yet their love of Him and of one another in Him is in that stage in which its manifestations are to be brought out under the persecution of the world. The servant is not greater than his Lord. If the world has hated and persecuted Him, it will hate and persecute them. But so it has been, notwithstanding all He has done for it, the very manifestations and operations of His mercy have been turned by men to their own greater condemnation. And again, they are to look forward to the indwelling of the Paraclete, Who will bear witness to our Lord, a witness in which they also are to have their share. His coming depends upon our Lord going to His Father—so that they ought not to be sad at His departure, since it will enable Him to send to them the Holy Ghost. He will convict the world of sin, of justice, of judgment, He will teach them all truths, truths of which our Lord could not speak to them then. He will glorify our Lord. The time of their short separation is come. They are to weep and to lament, and the world is to

rejoice; and yet their sorrow is to be turned into joy, like the sorrow of the woman who bears a child, and then has the joy to know that he is born. And they are to have the abiding comfort of prayer, prayer in His Name to the Father, which will never be refused, so that their joy may be full. The time of parables and veils is passed, He will hereafter speak to them plainly and openly of the Father. The Father Himself loveth them, because they have believed that He came from Him. "I came forth from the Father, and am come into the world, again I leave the world and go to the Father."

The Apostles were filled with joyful faith at this open declaration of the truth of His Divinity and Incarnation. "Now we believe," they cried. And our Lord gently warned them of the weakness which they were so soon to show in leaving Him. But He had said all this to them that they might have peace, peace under all the pressure of the persecutions to which they were to be exposed. "Be of good courage, I have overcome the world."[1]

Then, as afterwards upon the Cross, our Lord left off speaking to men, and turned to His Father.[2] St. John records the great and efficacious prayer, as it has always been considered, which as the High Priest now about to consummate the sacrifice of our redemption, He poured forth to the Father, to Whom, and in obedience to Whom the sacrifice was offered. The prayer is, in the first instance, that He may be glorified in order that He may glorify His Father. He has received power over all flesh, to give to all those who are given to Him that

[1] See the next chapter, "Discourses of our Lord," &c.
[2] St. John xvii.

eternal life which consists in the knowledge of the Father and the Son. His work on earth is done, and now He asks to be glorified with the glory which He had with the Father before the world was. The prayer then passes on to the Church. The men whom the Father gave to Him have received the revelation which He was to make concerning Himself. The Father's Name has been made manifest to them, and He prays for them, not for the world. He prays that they may be kept in the Father's Name, and to be one as He and the Father are one. The world hates them because they are not of the world, like Himself. He does not pray that they may be taken out of the world, but that they may be kept from evil. He asks the Father to sanctify them in truth. It is for their sake that He makes Himself a sacrifice, that they may be sanctified in truth. He prays not for them alone, but for all that are to believe in Him by means of their preaching, that all may be one, as He and the Father are one, and that this unity may make the world believe in His mission from the Father. He adds His will that where He is, there they also may be, to see His glory which the Father has given Him, having loved Him before the foundation of the world. "O just Father, the world hath not known Thee! but I have known Thee, and these have known that Thou hast sent Me. And I have made known Thy Name to them, and will make it known, that the love wherewith Thou hast loved Me may be in them, and I in them."[1]

In these as in all other of the Divine words of our Lord, everything is in its right place, the

[1] See the next chapter, "Discourses of our Lord," &c.

order and arrangement and mutual dependence, the motives alleged, the reasons given, the boons asked, the desires and wills expressed—all linked together with a Divine fitness and connection and harmony. The sublimest theology of the Church is the partial and human, though divinely guided, reflection of the great truths as to the Divine Nature and Persons, the end and effects of the Incarnation, which lie behind these words of our Lord, that are to be adored in silent contemplation rather than drawn out in commentary. At the same time, the mind of man can have no more lofty or more profitable employment than the consideration of these truths, nor can our duties in regard to the great work of the Incarnation and Passion, as it touches ourselves, be more fully learnt or more deeply impressed upon us, than by the prayerful and reverent examination of words which were spoken aloud in the hearing of the Apostles, that they might have the joy of Him Who spoke to them "fulfilled in themselves." But now we must leave the blessed company who have listened to Him, as they pass with our Lord out of one of the gates of the City, round the south-eastern angle of the Temple, to spend the rest of the night, as they may perhaps have thought, in quiet prayer in the secluded Garden of Gethsemani.

CHAPTER XIV.

Discourses of our Lord during the First Days of Holy Week.

1.—PARABLE OF THE TWO SONS.

St. Matt. xxi. 28—32.

BUT what think you? A certain man had two sons, and coming to the first, he said, Son, go work to-day in my vineyard. And he answering, said, I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering, said, I go, Sir; and he went not. Which of the two did the father's will? They say to Him, The first. Jesus saith to them, Amen, I say to you, that the publicans and the harlots shall go into the Kingdom of God before you. For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.

2.—PARABLE OF THE VINEYARD AND THE HUSBANDMEN.

St. Matt. xxi. 33—46.

Hear ye another parable. There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the

husbandmen laying hands on his servants, beat one and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner. And last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is the heir, come let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him. When therefore the Lord of the vineyard shall come, what shall he do to those husbandmen?

They say to Him, He will bring those evil men to an evil end, and will let out His vineyard to other husbandmen, that shall render Him the fruit in due season.

Jesus saith to them, Have you never read in the Scriptures, The stone which the builders rejected the same is become the head of the corner?[1] By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, that the Kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder.

3.—THE PARABLE OF THE WEDDING OF THE KING'S SON.

St. Matt. xxii. 1—14.

And Jesus answering, spoke again in parables to them, saying, The Kingdom of Heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner, my beeves and fatlings are killed, and all things are ready; come ye

[1] Psalm cxvii. 22.

to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

Then saith he to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good, and the marriage was filled with guests.

And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness, there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

4.—THE DISCOURSE OF OUR LORD TO THE PEOPLE ABOUT THE SCRIBES AND PHARISEES.

St. Matt. xxiii. 1—39.

Then Jesus spoke to the multitudes and to His disciples, saying, The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do, but according to their works do ye not, for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them.

And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge

their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi.

But be not you called Rabbi. For one is your Master, and all you are brethren. And call none your father upon earth, for one is your Father, Who is in Heaven. Neither be ye called masters, for one is your Master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.

But wo to you Scribes and Pharisees, hypocrites! because you shut the Kingdom of Heaven against men, for you yourselves do not enter in, and those that are going in, you suffer not to enter. Wo to you Scribes and Pharisees, hypocrites! because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. Wo to you Scribes and Pharisees, hypocrites! because you go round about the sea and the land to make one proselyte, and when he is made, you make him the child of Hell two-fold more than yourselves.

Wo to you blind guides! that say, whosoever shall swear by the Temple, it is nothing, but he that shall swear by the gold of the Temple, is a debtor. Ye foolish and blind, for whether is greater, the gold, or the Temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing, but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind, for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it. And whosoever shall swear by the Temple, sweareth by it, and by Him that dwelleth in it. And he that sweareth by Heaven, sweareth by the throne o God, and by Him that sitteth thereon.

Wo to you Scribes and Pharisees, hypocrites! because you tithe mint, and anise, and cummin, and have left the weightier things of the Law, judgment, and mercy, and faith. These things you ought to have done, and not leave those undone. Blind guides! who strain out a gnat, and swallow a camel.

Wo to you Scribes and Pharisees, hypocrites because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

Wo to you Scribes and Pharisees, hypocrites! because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity.

Wo to you Scribes and Pharisees, hypocrites! that build the sepulchres of the prophets, and adorn the monuments of the just, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.

Fill ye up then the measure of your fathers. You serpents, generation of vipers, how will you flee from the judgment of Hell? Therefore behold I send to you prophets, and wise men, and scribes, and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city, that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the Temple and the altar. Amen, I say to you, all these things

shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see Me henceforth till you say, Blessed is He that cometh in the Name of the Lord.

5.—(i.) OUR LORD'S DISCOURSE ON THE MOUNT OF OLIVES.

St. Mark xiii. 1—23.

And as He was going out of the Temple, one of His disciples saith to Him, Master, behold what manner of stones, and what buildings are here. And Jesus answering, said to him, Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

And as He sat on the Mount of Olivet over against the Temple, Peter and James and John and Andrew asked Him apart, Tell us when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

And Jesus answering, began to say to them, Take heed lest any man deceive you. For many shall come in My Name, saying, I am He, and they shall deceive many. And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

But look to yourselves. For they shall deliver you up to the councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for My sake, for a testimony unto them. And unto all nations the Gospel must first be preached. And when

they shall lead you and deliver you up, be not thoughtful beforehand, what you shall speak, but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. And the brother shall betray the brother unto death, and the father his son, and children shall rise up against the parents, and shall work their death. And you shall be hated by all men for My Name's sake. But he that shall endure unto the end, he shall be saved.

And when you shall see the abomination of desolation, standing where it ought not, (he that readeth let him understand;) then let them that are in Judæa flee unto the mountains, and let him that is on the housetop not go down into the house, nor enter therein to take anything out of the house, and let him that shall be in the field not turn back to take up his garment. And wo to them that are with child, and that give suck in those days. But pray ye, that these things happen not in the winter. For in those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days, no flesh shall be saved, but for the sake of the elect which He hath chosen, He hath shortened the days.

And then if any man shall say to you, Lo, here is Christ, lo, He is here, do not believe. For there will rise up false Christs and false prophets, and they shall show signs and wonders, to seduce (if it were possible) even the elect. Take you heed, therefore, behold, I have foretold you all things.

5.—(ii.) THE END OF THE WORLD.

St. Matt. xxiv. 29—36.

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the

powers of heaven shall be moved, and then shall appear the sign of the Son of Man in the heaven, and then shall all tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet, and a great voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

And from the fig-tree learn a parable. When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors.

Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass, but my words shall not pass.

St. Mark xiii. 32.

But of that day or hour no man knoweth, neither the angels in Heaven, nor the Son, but the Father.

St. Luke xxi. 32—36.

And take heed to yourselves, lest perhaps your heart be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man.

St. Matt. xxiv. 37—44.

And as in the days of Noe, so shall also the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe

entered into the ark. And they knew not till the flood came, and took them all away; so also shall the coming of the Son of Man be.

Then two shall be in the field, one shall be taken, and one shall be left. Two women shall be grinding at the mill, one shall be taken, and one shall be left. Watch ye therefore, because you know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not, the Son of Man will come.

St. Mark xiii. 33—37.

Take ye heed, watch and pray. For ye know not when the time is. Even as a man who going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning). Lest coming on a sudden, he find you sleeping. And what I say to you, I say to all, Watch.

St. Matt. 45—51.

Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods. But if that evil servant shall say in his heart, My lord is long a coming, and shall begin to strike his fellow-servants, and shall eat and drink with drunkards, the lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall

separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

5.—(iii.) PARABLE OF THE TEN VIRGINS.

St. Matt. xxv. 1—13.

Then shall the Kingdom of Heaven be like to ten virgins who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them, and the five wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept.

And at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves.

Now whilst they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins saying, Lord, lord, open to us. But he answering, said, Amen, I say to you, I know you not.

Watch ye therefore, because you know not the day nor the hour.

5.—(iv.) PARABLE OF THE TALENTS.

St. Matt. xxv. 14—30.

For even as a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey.

And he that had received the five talents, went his way, and traded with the same, and gained other five.

And in like manner he that had received the two. But he that had received the one, going his way digged into the earth, and hid his lord's money.

But after a long time the lord of those servants came, and reckoned with them.

And he that had received the five talents coming, brought other five talents, saying, Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him, Well done, good and faithful servant! because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me, behold I have gained other two. His lord said to him, Well done, good and faithful servant! because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.

But he that had received the one talent, came and said, Lord, I know that thou art a hard man, thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent in the earth, behold here thou hast that which is thine. And his lord answering, said to him, Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed, thou oughtest therefore to have committed my money to the bankers, and at my coming, I should have received my own with usury. Take ye away therefore the talent from him, give it to him that hath ten talents. For to every one that hath shall be given, and he shall abound, but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

5.—(v.) THE SENTENCE OF THE JUDGE.

St. Matt. xxv. 21—46.

And when the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty. And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats, and He shall set the sheep on His right hand, but the goats on His left.

Then shall the King say to them that shall be on His right hand, Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me; I was in prison, and you came to Me.

Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee? thirsty, and gave Thee drink? and when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? or when did we see Thee sick or in prison, and came to Thee?

And the King answering, shall say to them, Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me.

Then He shall say to them also that shall be on His left hand, Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you covered Me not; sick and in prison, and you did not visit Me. Then they also shall answer Him, saying, Lord, when did we see Thee hungry, or thirsty, or a

stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying, Amen, I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment, but the just into life everlasting.

6.—OUR LORD'S DISCOURSE TO THE APOSTLES.

St. John xiv. 1—31; xv. 12—7; xvi. 1—33.

Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to Myself, that where I am, you also may be. And whither I go you know, and the way you know.

Thomas saith to Him, Lord, we know not whither Thou goest, and how can we know the way?

Jesus saith to him, I am the Way, and the Truth, and the Life. No man cometh to the Father but by Me. If you had known Me, you would without doubt have known My Father also, and from henceforth you shall know Him, and you have seen Him.

Philip saith to Him, Lord, show us the Father, and it is enough for us.

Jesus saith to him, So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou, show us the Father? Do you not believe, that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father who abideth in Me, He doth the works. Believe you not that I am in the Father, and the Father in Me? Otherwise believe for the very works' sake.

Amen, amen, I say to you, he that believeth in Me the works that I do, he also shall do, and greater than

these shall he do. Because I go to the Father, and whatsoever ye shall ask the Father in My Name, that will I do, that the Father may be glorified in the Son. If you shall ask Me anything in My Name, that I will do.

If you love Me, keep My commandments. And I will ask the Father, and He shall give you another Paraclete that He may abide with you for ever, the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him, but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans, I will come to you. Yet a little while, and the world seeth Me no more. But you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him.

Judas saith to Him, not the Iscariot, Lord, how is it that Thou wilt manifest Thyself to us, and not to the world?

Jesus answered, and said to him, If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard is not mine, but the Father's Who sent Me.

These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you, not as the world giveth, do I give unto you. Let not your heart be troubled, nor

let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father, for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I. Arise, let us go hence.

I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He will take away, and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches. He that abideth in Me, and I in him, the same beareth much fruit, for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified, that you bring forth very much fruit, and become My disciples.

As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love, as I also have kept My Father's commandments, and do abide in His love.

These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain, that whatsoever you shall ask of the Father in My Name, He may give it you.

These things I command you, that you love another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you, The servant is not greater than his Master. If they have persecuted Me, they will also persecute you, if they have kept My word, they will keep yours also. But all these things they will do to you for My Name's sake, because they know not Him that sent Me. If I had not come, and spoken to them they would not have sin, but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin, but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their Law, They hated Me without cause.

But when the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of

Me, and you shall give testimony, because you are with Me from the beginning.

These things have I spoken to you that you may not be scandalized. They will put you out of the synagogues, yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that when the hour shall come, you may remember that I told you of them. But I told you not these things from the beginning, because I was with you. And now I go to Him that sent Me, and none of you asketh Me, Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth, it is expedient to you that I go, for if I go not, the Paraclete will not come to you, but if I go I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in Me. And of justice, because I go to the Father, and you shall see Me no longer. And of judgment, because the prince of this world is already judged.

I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of Truth is come, He will teach you all truth, For He shall not speak of Himself, but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me because He shall receive of Mine, and shall show it to you. All things whatsoever the Father hath, are Mine. Therefore I said, that He shall receive of Mine, and show it to you.

A little while, and now you shall not see Me, and again a little while, and you shall see Me, because I go to the Father.

Then some of His disciples said one to another, What is this that He saith to us, A little while, and you shall not see Me, and again a little while and you shall see Me, and because I go to the Father? They said therefore, What is this that He saith, A little while? We know not what He speaketh.

And Jesus knew that they had a mind to ask Him, and He said to them, Of this do you inquire among yourselves, because I said, A little while, and you shall not see Me, and again a little while and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice, and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come, but when she hath brought forth the child, she remembereth no more the anguish for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again and your heart shall rejoice, and your joy no man shall take from you. And in that day you shall not ask Me anything. Amen, amen, I say to you, if you ask the Father anything in My Name, He will give it you. Hitherto you have not asked anything in My Name. Ask, and you shall receive, that your joy may be full.

These things have I spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My Name, and I say not to you, that I will ask the Father for you. For the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world, again I leave the world, and I go to the Father.

His disciples say to Him, Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any

man should ask Thee. By this we believe that Thou camest forth from God. Jesus answered them, Do you now believe? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave Me alone, and yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.

7.—PRAYER OF OUR LORD TO HIS FATHER FOR THE CHURCH.

St. John xvii. 1—26.

These things Jesus spoke, and lifting up His eyes to heaven, He said,

Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life, that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do. And now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee.

I have manifested Thy Name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee. Because the words which Thou gavest Me, I have given to them, and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them whom Thou hast given

Me, because they are Thine. And all My things are Thine, and Thine are Mine, and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee.

Holy Father, keep them in Thy Name, whom Thou hast given Me, that they may be one, as We also are! While I was with them, I kept them in Thy Name. Those whom Thou gavest Me have I kept, and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee, and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy Word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy Word is truth. As Thou hast sent Me into the world, I have also sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth.

And not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.

And the glory which Thou hast given Me, I have given to them, that they may be one, as We also are one, I in them, and Thou in Me, that they may be made perfect in one, and the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

Father, I will that where I am, they also whom Thou hast given Me may be with Me, that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world.

Just Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me. And I have made known Thy Name to them, and will make it known, that the love wherewith Thou hast loved Me may be in them, and I in them.

CHAPTER XV.

The First Days of Holy Week in the Four Gospels.

THE paramount importance, even among the events of our Lord's Life, of all that passed during His last presence at Jerusalem, is enough to make us expect to find the narratives of the several Evangelists unusually full in this part of their subject. To a very great extent the first three Evangelists proceed almost side by side in the portion of history of which we are speaking, while St. John, as usual, supplements them very largely, passing by, however, except in case of great necessity, what had been already related by those who had written before him. Thus we have found him mentioning the supper at Bethany in its proper place, on account of its great importance in the story, and we find him now giving an account of the triumphal entry of our Lord into Jerusalem on Palm Sunday. These are exceptions to the general rule, according to which St. John, as has been said, avoids the relation of what was already known from the other Gospels.

St. Matthew may be considered as arranging for us the chief incidents of these few days in the order

of ideas, rather than, in all cases, the order of time. He mentions the great characteristic facts, here and there anticipating or postponing in order to group them for his purpose. We have already observed that he has omitted to relate the supper at Bethany in its proper place because he keeps it for the beginning of the Passion on account of its connection with the betrayal by Judas. In the same way, he relates the triumphal entry of our Lord into Jerusalem on Palm Sunday, and, immediately after this, and as it were in the middle of his narrative of the events of that day, he places the cleansing of the Temple from the buyers and sellers, although we learn from St. Mark that this did not take place until the day after. It is to St. Matthew that we owe the knowledge of the miraculous cures of the lame and blind in the Temple on Palm Sunday, of the complaint made by the Pharisees as to the children crying in the Temple and of our Lord's answer from the Psalms. Thus again he puts together the cursing of the barren fig-tree and the notice taken by the disciples of the fulfilment of the curse, with our Lord's instruction to them about faith and prayer, although the disciples do not seem to have spoken on the matter to our Lord until the following morning, when they again passed the same way. Here, however, it is fair to say that the remark made by St. Peter on the following morning, as recorded by St. Mark, does not preclude the statement by St. Matthew that the disciples noted the withering of the fig-tree to one another as soon as it happened. But our Lord's words about faith and prayer do not seem to have been spoken till the Tuesday.

St. Matthew omits, as might have been expected

in the Evangelist of the Jewish Church, the incident of the Greeks who desired to see our Lord on Palm Sunday. As to the great teaching of our Lord in the Temple, the parables which He delivered, the questions which were asked Him, and the questions which He in His turn put to His enemies, St. Matthew is as full as might have been expected. He is the only Evangelist who mentions the parable of the two sons and its application, which come in so naturally after the account of the question put to our Lord by the priests as to His authority. He is fuller than St. Mark or St. Luke in the account which he gives of the next parable, that of the vineyard and husbandmen, and he is again alone in relating the third parable of this time, that of the wedding of the king's son. He gives, like the other two, the question as to the tribute to Cæsar, the question of the Sadducees, and the question as to the first commandment of the Law. After he has related our Lord's own question as to the Son of David, he is once more alone in relating the long invective against the scribes and Pharisees as it was delivered by our Lord. It is needless to point out how entirely all this agrees with the general character of St. Matthew's Gospel. He leaves out the incident of the widow's mite.

In his account of the great prophecy on the Mount of Olives, St. Matthew omits none of the main divisions, and, if we remember the entire absence of warning with which as is his wont he passes from one subject to another, it is remarkable how easily we can distinguish the chief parts of the prophecy as they succeed one another in his relation. As we draw onward towards the end, we find

St. Matthew becoming the fullest of the three Evangelists. He alone has put in the words about the presence or coming of our Lord being like the lightning, and about the resemblance which the latter days will bear to the days of Noe. He alone has given the great chain of parables with which the discourse, as it is reported by him, ends—that of the faithful servant, that of the ten virgins, that of the talents, and the parabolic description of the Judgment which closes the whole.

It may be as well to pause here, and consider the manner in which the other Evangelists have dealt with this part of the history, up to the last prophecy of our Lord, before we proceed to follow St. Matthew on to the narrative of the Last Supper. Each of the earlier Evangelists goes over nearly the same ground in this respect. St. Mark is more minute than St. Matthew in the account which he gives of the mission of the disciples to fetch the colt on which our Lord rode into Jerusalem. He gives the important hint as to what passed when our Lord arrived in the Temple on that evening, which enables us to see that the casting out of the buyers and sellers did not take place on that day, and he puts the narrative of that incident in its right connection. He mentions that the act of authority which our Lord thus performed made the priests and scribes still more determined to put Him to death. He separates by the right interval the cursing of the barren fig-tree and the remark of St. Peter on the following morning, and he adds to the instruction then given by our Lord as to faith, and the beautiful precept about forgiving others when we pray. St. Mark omits the parables of the

two sons and of the wedding feast of the king's son, but he relates carefully the main incidents of this time, the question as to authority, the parable of the vineyard and husbandmen, the question as to tribute, and the question of the Sadducees. He is unusually full in his account of the question as to the great commandment of the Law, and adds a paragraph about the approving answer given by the scribe who had interrogated our Lord, to whom our Lord said that he was not far from the Kingdom of God. After his account of our Lord's question regarding the Son of David, he subjoins a short passage as to the warnings then given against the scribes, chiefly on account of their love of earthly honour and gain, and then leaves out the whole of the long adddress against them which occurs in St. Matthew. St. Mark mentions the widow's mite.

In his account of the prophecy on Mount Olivet, St. Mark differs very little from St. Matthew in the earlier portion of the discourse—the prophecy strictly so called. When he relates what our Lord said about the persecution which would fall on the Apostles before the destruction of Jerusalem, he inserts the injunction—which St. Matthew omits, having already given something very like it in the charge to the Apostles early in his Gospel[1]—not to premeditate or prepare the defence which they would have to make. In the rest of the prophecy he follows St. Matthew. But in the latter part of the discourse he leaves out the parables which have been mentioned above, giving instead a short passage about watchfulness, in which he introduces the image of a master who had left his servants in

[1] St. Matt. x. 19, seq.

charge and gone on a journey, to return at a time which they did not know.

St. Luke gives some characteristic touches of his own throughout the whole of the long passage in his Gospel which relates to these events. He describes in a few graphic words the disciples on Palm Sunday praising God for all the wonderful things which they had seen, the Pharisees bidding our Lord rebuke them, and His answer that if they held their peace, the stones would cry out. We naturally expect to find in St. Luke alone the incident of our Lord's weeping and lamentation over Jerusalem. He leaves out the cursing of the fig-tree, and gives only a few words to the cleansing of the Temple. In his account of the questions put to our Lord, he is very like St. Mark; but he omits the question about the great commandment of the Law because, as it seems, he has already inserted a similar question in the introduction to the parable of the good Samaritan.[2] He does as St. Mark has done with the discourse of our Lord against the scribes and Pharisees, giving a short paragraph instead of the whole of the harangue. We might be sure that he would not omit the anecdote of the offering of the widow. In the account which he gives of the prophecy on the Mount of Olives, St. Luke seems to speak with a plainness and precision about the destruction of Jerusalem, which agrees with the supposition that he had collected a great part of the materials for his Gospel in Judæa itself. He inserts, like St. Mark, the precept about not taking thought beforehand what answers they should give when led before rulers and kings.

[1] St. Luke x. 26, seq.

Instead of the words which occur in St. Matthew and St. Mark about the abomination of desolation standing in the holy place, he gives what looks like an explanation of the figure, saying, "When ye shall see Jerusalem encompassed by an army, then know that her desolation has drawn nigh." He omits that part of the prophecy which seems to refer more especially to the interval between the destruction of Jerusalem and the Last Day. He inserts a few encouraging words, saying that when all these signs are seen the Church is to lift up her head, because her redemption draws near. Then he leaves out the whole of the discourse which follows the prophecy, inserting a short passage about vigilance and carefulness against indulgence and engrossment in the cares of this world, lest that day, which is to come as a snare upon all the inhabitants of the earth, should catch us unawares.

St. John's part in the formation of this portion of the history is soon told. He mentions, as has been said, the entrance of our Lord into Jerusalem on the Day of Palms, but this he seems to do chiefly for the purpose of one or two supplementary touches. Thus it is from St. John that we learn that there was a multitude in and around the City expecting our Lord, and going forth to meet Him, and that the great impression which had been made by the raising of Lazarus was the reason of the enthusiasm which was felt by them, many of them having witnessed the miracle. Of the rest of the history of which we have hitherto been speaking, St. John omits every thing, inserting two additions of his own. The first of these is his account, which has been referred to more than once, of the "Greeks" who wished to see

our Lord, and of our Lord's words on the occasion, and the voice from heaven. The second addition made by St. John is a passage with which he concludes this part of his Gospel, about the blindness of the Jews, how some even of the rulers believed in Him in secret, and the teaching of our Lord as to the necessity of faith and the authority of His own Mission.

In striking contrast to the fulness with which the earlier Evangelists have related the incidents of Holy Week up to the close of our Lord's teaching and His last prophecy, is the brevity with which they have dealt with the Last Supper and all that occurred then. St. Matthew and St. Mark insert the accounts of the Supper at Bethany as an introduction to the Passion. St. Luke, as has already been said, leaves it out altogether, as he has related the earlier unction of our Lord by the blessed Magdalene at the time of her conversion.[1] The three Evangelists agree in the next portion of the history, the mission of the two disciples—whom St. Luke names, Peter and John—for the purpose of preparing the Cenacle for the celebration of the Paschal Supper. These details are omitted by St. John. When St. Matthew comes to the Last Supper itself, he relates in the shortest possible words its two chief incidents, the declaration of our Lord about His betrayer and the consequent consternation and questioning of the Apostles, and the institution of the Blessed Sacrament. Then he tells us that after singing the usual hymn they went out to the Mount of Olives. St. Mark exactly follows St. Matthew as to this. The only two incidents that he mentions are the

[1] St. Luke vii. 36—50.

declaration about the traitor and the institution of the Holy Eucharist. St. Luke is considerably fuller, and his additions to the history are very important, though, at the same time, unless they are very carefully studied, they might seem to disturb the order in which the incidents are placed by St. Matthew and St. Mark. We are touching on a subject which might be more fitly discussed elsewhere, and it is enough here to say that, whereas St. Matthew and St. Mark have placed the declaration as to the traitor first, and the institution of the Blessed Sacrament second, St. Luke, unless he is explained otherwise, seems to intimate that the institution of the Blessed Sacrament came before the declaration as to the traitor. His order is this. He begins by relating some words of our Lord about the great desire which He had felt to eat this Pasch with them before His Passion, for He would not eat it again until it was fulfilled in the Kingdom of God. Then he adds the giving to them of the chalice of the Old Testament, which they were to divide among themselves, because He would not drink of the fruit of the vine till the Kingdom of God came. Then he immediately inserts the institution of the Holy Eucharist, mentioning, however, as if by way of caution, that the chalice was consecrated after supper. Then he seems to represent our Lord as saying, as if in continuation of His words about the chalice, that the hand of him who betrayed Him was on the table with Him, and other words about the same subject. St. Luke next mentions the questioning among the Apostles as to who was the traitor, and the dispute about preeminence, with a beautiful instruction on that subject

which the dispute drew from our Lord. This leads to the promise to them of the Kingdom, and of the thrones on which they were to sit. Then he puts the address of our Lord to St. Peter, telling him how Satan had desired to sift the Apostles like wheat, and that He had prayed for him that his faith might not fail. This leads to the warning now given by our Lord to St. Peter about his denials, in answer to his protest that he would go with Him to prison or to death. Then St. Luke adds a conversation of another kind, about their having been sent out at first without purse or scrip or shoes, and wanting nothing, while in future, they are told, they must take purse and scrip and sword; on which they produce two swords, and our Lord says, "It is enough." These are the additions made by St. Luke to the history of the Last Supper.

It is St. John who has filled up the picture so wonderfully, on the large scale upon which he usually describes what he does relate. With the one exception of the declaration of our Lord as to His betrayer, introduced with an evident purpose of his own, he makes no mention of what has been related by the others, so that we are left to conjecture as to the points at which the many incidents and long discourses which he contributes to the whole are to be inserted in connection with what has been so related. It is sufficient simply to enumerate these additions in order to understand their importance. First comes the washing of the feet, with the commentary, so to call it, which our Lord made upon His own action. Then St. John mentions the words in which our Lord declared that one of them should betray Him. This one point had been related

before by the three other Evangelists, as we have seen, but St. John mentions it for the sake of introducing the anecdote of his own question to our Lord, as he lay on His bosom, as to the person of the traitor, our Lord's answer, His giving the morsel to Judas, the words, "What thou doest, do quickly," and the departure of Judas from the Cenacle. After this, St. John inserts the first warning given to St. Peter about his denial, occasioned by his question to our Lord, "Lord, whither goest Thou?" He passes over the contention among the Apostles, the second warning of St. Peter, the words about the scrip and purse and sword, as well as the institution of the Blessed Sacrament itself, which, as has been said in the previous chapter, may perhaps not have taken place till the middle of the long discourse which St. John now inserts. This most precious monument is, as has also been said, easily divided into two parts. In the first of these we have several beautiful instructions of our Lord, broken in upon by remarks and questions from the Apostles, Thomas, Philip, and Jude. In the second part, after the words, "Let us go hence," we have the still more solemn and unbroken discourse of our Lord, which flows on from one deep truth to another, at once instructing the Apostles in the sublimest theology and comforting and strengthening them against the terrible affliction which was so soon to fall upon them. Lastly, St. John gives us in full the great prayer of our Lord to His Father for the Apostles and for the Church.

It is quite impossible to suppose that all that has been thus related by St. John, so many years after the night of the institution of the Blessed Sacrament,

can have been forgotten either by St. Matthew, who was certainly present, or by the other Apostles, from whom St. Mark and St. Luke gained the materials for their Gospels. It is evident, when we compare St. Matthew and St. Mark, even with St. Luke, and much more the three with St. John, that there must have been some reason for their reticence as to the events of that last night. We know how the Gospels, of St. Matthew and St. Mark in particular, look more like registers of short headings which might be enlarged on indefinitely in oral teaching, than narratives so called. This is pre-eminently the case in the accounts which they give of this last night. There may have been many reasons of which we are ignorant for this great reserve. Perhaps while the Apostles were still alive, and much more while they were to be seen and conversed with daily in Jerusalem, it was better not to commit the whole story to writing.

That, at least, is one reason which would be given in the present day for the silence of early historians or biographers in a similar case. It may be doubted whether such considerations would have equal force in the case of the Evangelical records of our Lord's Life, but it would be rash to say that there would be no influence at all allowed to such motives of reserve. The more we consider the Evangelists one by one, as well as the distinctive characters of their several works, the more easy shall we find it to understand the silence of which we are speaking. Many things which we should delight to know would not suit such works. If, without preserving the distinctive language and incommunicable tone of St. John, the whole of his additions as to the

history of the Last Supper, of which we have been speaking, had been incorporated in the Gospel of St. Matthew or St. Mark, we should probably feel on reading them that they were out of keeping with the rest of those Gospels. The Gospels which, as is often supposed in this work, were written more particularly for the use of teachers, or at least, in great measure, as manuals of practical doctrine, must of necessity have left out range upon range of our Lord's words, which were less adapted to such purposes than those which have been selected by their authors. It is very well also to remind ourselves continually, that, infinitely precious and beautiful as are the memorials which remain to us of our Lord's Life, they do but give us the same idea of it as that which may be gained of a large and rich tract of country from some lofty and distant peak. The view from such a spot may indeed embrace the whole landscape, but, to a spectator so far removed, many a beautiful valley, many a river winding through rocks or meadows, many a smiling garden and forest glade, must remain unseen. The homes and woodlands and churches, with all their varieties of natural and cultivated beauty, artistic decoration, and treasures of devotion, are seen only from without. So it must be, even with the Life and character of our Lord as drawn by the pens of Evangelists. The full revelation of these, the most wonderful works of God in His creation, is reserved or the illuminated intelligence of the Blessed in Heaven.

The subject-matter of the long discourse of our Lord at the Supper, differs in character from any words of His which are ordinarily chronicled by the

Evangelists. It is not that He was different at this time from Himself, except in so far as He became more tenderly and openly loving as the end drew near. Never had He done for them an action so loving as the washing of the feet, and this was soon surpassed by the gift of Himself in the Blessed Sacrament. And as His deeds were more overflowing in affectionateness, so also were His words. And yet we gather from the words with which St. John introduces the whole narrative, that the love thus shown was in some sort a continuation—though rising now to an ineffable height—of the love which He had shown to them all along. We have here, therefore, not only what St. John has directly related, but a sort of intimation that what passed on the night of the Last Supper was a specimen of a whole long-continued chain of acts and words of the same character which have been left unrecorded, perhaps because they belong to the personal intercourse between our Lord and those whom He loved, rather than to the direct sphere of doctrine or instruction, even in the counsels of perfection. We get a glimpse of the interior life of the holy company, which suggests to the devout imagination what the rest of that intercourse must have been, and even something as to a still more close and loving intercourse of which the Gospels tell us nothing, the intercourse between our Lord and the one heart which understood Him and loved Him and was loved by Him more than all, the heart of His Blessed Mother.

And, further, the manner in which St. John has lifted the veil from the words of our Lord at the Last Supper suggests the thought that we can by

no means tell how much more there was, especially as to His actions with relation to the Church, which He was now founding, which is not told us. One of the things which causes the most surprise and disappointment to those Christians who do not understand the place which the Catholic Church fills in the counsels of God, is that they find no regulations respecting the principles and constitution of the Christian community in the Gospels, no enumeration of the sacraments, no plan of the hierarchy, not even the Creed itself, drawn out in so many words by our Lord. During the forty days after His Resurrection He was, as is usually supposed, conversing on all these subjects with the Apostles, but we have no word in the Gospels concerning the instructions then given, unless it be in the fundamental actions, so to speak, of conferring on the Apostles the Holy Ghost for the remission of sins, of the charge to St. Peter to be the shepherd of the flock, and the mission to teach and baptize all nations. Catholics understand that all these things were committed to the Church under the guidance of the Holy Ghost, and such being the case, they do not expect to have the details of the Christian Kingdom with all its gradations of orders, its hierarchy, its rites, its sacraments, its tribunals, drawn out for them beforehand in the Scriptures of the New Testament. It is in full accordance with this principle to suppose that a great deal more passed, even at the time of the Last Supper, which is not recounted. The Church considers that the priesthood of the New Testament was then instituted, as well as the great Sacrament of Love which is inseparably connected with the priesthood. But we cannot limit

the unmentioned acts of our Lord even to that of the creation of the priesthood, which seems to be made necessary by the charge given to the Apostles as to the celebration of the Holy Eucharist. Nor are we at liberty to check the devout contemplative spirit which has so often endeavoured to fill up the details of the picture in other respects, especially as to the presence of our Blessed Lady and the holy women in another room of the building, at the time of the paschal supper and of the institution of the Blessed Sacrament, and as to the tender leavetaking with which our Lord parted from His Mother when He went forth to Gethsemani.

CHAPTER XVI.

The Passion of our Lord.

BEFORE quitting the Cenacle for Gethsemani, our Lord and His Apostles chanted the solemn series of Psalms of Thanksgiving beginning with the 113th, *In exitu Israel* (which Psalm the Jews divided into two, the second part beginning at the words "Not to us, O Lord, not to us"), and ending with the 117th. This was the usual rite after the celebration of the paschal supper, and indeed on some other occasions of the same kind. We cannot be certain at what point of the narratives of the Evangelists the singing of this "hymn" should be inserted, but it must have been sung before the Supper Chamber was left. It was now late at night, and Judas had had at least an hour or two to organize his plans.

We have seen that he did not know where the Last Supper was to be celebrated until the moment came, and he could not therefore have given any notice to the priests, who might have preferred arresting our Lord in a private house in the midst of the city. Judas was set free, as it were by our Lord, Who told him to do quickly what he was about, and as he knew that his Master would spend the night in the Garden of Gethsemani, he seems to have at once hurried to the High Priest and procured the preparation of the armed force which was to act against our Lord. This would certainly take some considerable time, even if there were no hesitation on the part of Caiphas and his colleagues to act at once. We have seen that their design was not to seize our Lord at the time of the feast. But the eternal counsels of God had arranged that the true Paschal Lamb should be offered on the Cross at the very time when the typical lamb was slaughtered. The human motive which overruled the hesitation of Caiphas seems to have been the urgency of Judas, who would represent that unless the present occasion was seized, the whole plan might be defeated, as our Lord had already spoken of His betrayer in public, and had let him see that His eye was upon him.

With thoughts far different from those which were raging in the breasts of Judas, Caiphas, and the other enemies of our Lord who were preparing His death, the Apostles followed Him round the angle of the Temple enclosure into the valley of Cedron.[1] The little farm at Gethsemani was appar-

[1] St. Matt. xxvi. 30—35; St. Mark xiv. 26—31; St. Luke xxii. 39; St. John xviii. 1.

ently the property of some friend or disciple, and was at the disposal of our Lord and His company to spend the night in, partly in prayer, partly in rest. There was an enclosed garden, with olive-trees in it, divided into two parts, the inner of which was very private and retired. While on the road to this spot, with His disciples around Him in the moonlight, our Lord began to talk in a strain of warning and even discouragement. He told them that they were all to suffer scandal that night because of Him. It had been prophesied, and was now to be fulfilled, that the shepherd was to be stricken and the sheep scattered. But He added to comfort them, that after He had risen again, He would go before them into Galilee. Peter again protested that whatever happened to the others, he would never be offended, and was again warned that before cock-crow or before dawn, the second time that the cock crew in the course of the night, he would deny his Lord thrice. Peter renewed and added to his protestations, in which the others joined him.

Our Lord came to the Garden, and leaving the eight other Apostles in the outer enclosure, took with Him Peter, James, and John, the three who had witnessed the Transfiguration, and went into the inner part to pray.[1] The interior Passion of the Sacred Heart now began. He began to be overwhelmed by sadness, trouble, fear, consternation, and a kind of weariness and disgust. These affections were admitted into His Soul with full deliberation and choice, and allowed by His will to afflict Him to the utmost. It does not belong to this part of our work to draw out the particular

[1] St. Matt. xxvi. 36—46; St. Mark xiv. 32—42; St. Luke xxii. 40—46.

causes and phases of this terrible Agony of our Lord. The words which the Evangelists use seem to express three main affections as producing the intense suffering of which we can form so very poor a conception. They speak in the first place of sorrow. This is the feeling which corresponds in the highest sense to our Lord's estimate and consciousness of the sins of the whole world with which He was now to be laden. The estimate of sin which was familiar with our Lord must have indefinitely exceeded that which even the purest and highest of the saints can form. For our Lord knew, as no one else could know, the worth and majesty and rights of God against Whom all sin is committed. He knew, as no one else can know, the malice which every sin contains. He knew in the same measure the mischief of sin, the degradation and corruption which it brings with it into the soul, the defacement and disfigurement which it implies, the poisonous and diabolical evils which it introduces, the misery which it entails on the subject in which it reigns—misery here and hereafter. All the sins of each child of Adam were now upon Him, not as things with which He had no more to do than to grieve for them as offences against His Father and Himself, and as the sources of eternal loss and misery, but as things which were His own, with which He was now clothed in the sight of His Father, and for which He was responsible. We have here, in the fewest possible words, the grounds of the intense sorrow and contrition which now weighed down on the Heart of our Lord. All sin begins in the heart, and the Heart of our Lord had now to grieve over all our sins and each sin in

particular as if all were His own. And while He felt them all and each as offences against His Father, and evils worse than death to men whom He loved so intensely, He felt them also as wounds to His own love, involving the eternal loss of those whom He had made His own at so great a cost.

Another chief head of the sufferings of our Lord at this time is expressed by the words used by the Evangelists which express fear, alarm, and consternation. Under this head are to be ranged the fear of each particular suffering in the whole of His Passion, which was now thrust down like a sharp knife upon His Heart. He allowed Himself in His Human Nature to quail and shrink before all that terrible chain of suffering, of every kind, in bodily pain, in dishonour, in moral anguish of every sort, and behind and beyond all, He let the natural fear of death, the separation of body and soul, the destruction of that most beautiful Human Life of His which was so dear to Him and to His Father, fill Him with apprehension and terror as if He had been the weakest of the children of men. And as the sufferings of those who belonged to Him were to our Lord as His own, we may include under this head the pain with which He looked forward to the anguish and agony of His Blessed Mother and His saints on account of His Passion, as well as all sufferings, of the same kind as His own or as theirs, which those who belonged to Him were to undergo until the end of time.

But we must pass on without pausing to the third great head of our Lord's sufferings, which is expressed by other words used by the Evangelists signifying weariness, tedious disgust. All this

also our Lord allowed Himself to feel, from the natural weariness and fainting of the body which was the result of so great an internal struggle, and which went on increasing during all the long hours of His Passion, to the extreme of mental and spiritual desolation that the soul can feel when even prayer and intercourse with God and exercises of piety and actions of virtue are laborious, painful, and wearisome. And above all our Lord allowed Himself to feel the utter misery of disappointment, the sense of the immense ingratitude of men for whom He was undergoing all this, the feeling of One Who spends Himself, His Life, His Blood, His Heart, all in vain, only to reap neglect and to see the treasures He has toiled for despised and made of no account. Under this head may come even the shortcomings of His chosen servants—and how much more the waste of grace, the unfruitfulness of the Gospel preaching, the profitless use or absolute neglect of the sacraments, and other terrible afflictions of the same kind, of which only the hearts that love Him the best can have any conception. Such are some of the chief heads of our Lord's interior Agony as they are signified to us by the Evangelists in the words which they use concerning it.

The prayer which our Lord made at this time was that the chalice of His Passion might pass from Him, only this prayer was made in full submission to the will of His Father, if that will decreed otherwise than the fulfilment of His desire. The terrible interior conflict produced the sweat of blood, as of great drops falling upon the ground. Nevertheless our Lord continued His prayer all the more earnestly. Twice did He pause, and come back to

the three Apostles, from whom He had separated Himself about a stone's throw, as if to seek some comfort and aid from them. But He only found them asleep. Weariness and sorrow had overpowered them. He had begun His prayer by opening to them His own intense grief, and the sight of their Master in such unwonted affliction unmanned them. He complained especially to St. Peter. "Simon! sleepest thou? Couldst thou not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak." Twice He returned, disappointed, to pray alone, always in the same words, "Abba, Father, all things are possible with Thee," or, "If this chalice cannot pass from Me, except I drink it, Thy will be done." An Angel appeared to Him, comforting Him, as it seems, with the assurance of His Father's will and the fruit which was to come from His sufferings. After He had made His prayer the third time, He came back once more. "It was enough. Let them sleep and rest! The hour now come, the Son of Man was to be betrayed into the hands of sinners. Or rather let them arise and pray. The traitor was at hand."

While He was yet speaking, as the first three Evangelists tell us,[1] His enemies were approaching the place, their lanterns and torches shining through the moonlight. Judas came first, for it was his plan to appear not to belong to the large body of men, armed with swords and staves, which followed him—soldiers it seems of the Roman guard, as well as the officials and police of the Temple sent by the

[1] St. Matt. xxiv. 47—58; St. Mark xiv. 43—54; St. Luke xxii. 47—55; St. John xviii. 2—11.

chief priests. Our Lord went forth to meet them and asked them whom they sought? They answered, "Jesus of Nazareth," and when He answered, "I am He," they were seized with a sudden panic, turned back, and fell to the ground. Judas was now among them. After a time they recovered, and our Lord again put the same question and received the same answer. He again said, "I am He," and bade them, as they sought Him, let the Apostles go away in peace. Upon this Judas glided up, to give the appointed signal to the armed men. They were to know that the Man Whom he kissed was He Whom they sought. He came up to our Lord with his usual salutation, "Hail Rabbi," and kissed Him. As he came up our Lord said, "Friend, wherefore art thou come?" and while the traitor was kissing Him, said more privately to him, "Judas, dost thou betray the Son of Man with a kiss?"

The signal thus given, the soldiers rushed on Him and seized Him. At the same moment, the disciples asked Him if they should defend themselves with the sword, and Peter, not waiting for an answer, drew his sword, and cut off the ear of one of the party, Malchus, a servant of the High Priest. Our Lord bade him put up his sword. All those who took the sword, should perish by the sword. Did he not know that He could still pray to His Father, Who would give Him at once more than twelve legions of angels? But how then should the Scriptures be fulfilled, that thus it must be? At the same time, He asked His captors to "suffer thus far," and touching the ear of Malchus healed it. Then He turned to the real leaders of the band, the chief priests and elders and rulers of the Temple,

who had not left this evil enterprize to their inferiors, but must needs be present themselves, and rebuked them for coming out against Him as against a robber with swords and staves. When He was with them day after day teaching in the Temple, they had not laid hands on Him. But this was their hour, and the power of darkness.

At this point the disciples took to flight, some only to a small distance, others altogether. A young man who had followed Him was pursued, and left his garment in the hands of the captors rather than remain. As the anecdote is related by St. Mark alone, it is thought that he was the youth spoken of. Meanwhile, our Lord Himself was put in bonds —probably with much rudeness and violence, as a prisoner is treated of whom his captors have been very much afraid—and dragged along the road over the brook, along which He had passed with His disciples from the Cenacle, until they came to the point at which, turning sharply to the right, through the suburb of Ophel, the band of His conductors could enter the city and proceed to the quarter of Mount Zion, on which the palaces of the chief priests were built. They stopped first at the palace of Annas,[1] the greatest man of the day, probably vicar of Caiphas and head of the Sanhedrin, who had been himself long High Priest, and had had four sons who had enjoyed the same dignity. He was a strong Sadducee, as was Caiphas, and had taken a very leading part against our Lord. The palace of Annas was not far from that of Caiphas. It is not quite certain that our Lord was detained there for any considerable space of time, but the

[1] St. John xviii. 12—24.

first examination to which He was subjected, and which St. John alone has related, is traditionally connected with the palace of Annas, and there is no certain reason in the text of the Evangelist for departing from the tradition. The High Priest—that is either Caiphas himself, or Annas, who might well be called so, as there were so many, and he had been so long and so conspicuous in the office—began to question our Lord as to His disciples and His doctrine. Our Lord gave no answer but to refer him to those who had heard Him, and were therefore capable of bearing witness. He had always taught in the synagogue and in the Temple, where the Jews assemble. "Ask those who heard Me, as they know what I said!" The attempt to make Him bear witness against Himself was illegal and unfair. The answer provoked one of the attendants, who struck our Lord on the face, saying, "Answerest Thou so the High Priest!" Our Lord told him, "that if He had spoken evil, he was to bear witness of it, but if well, why did he strike Him?" For the due order of even human justice, which comes from God and is an exercise of authority derived from Him, was dear enough to our Lord to make Him on this, as on other occasions, reprove those who violated it. Nothing more seems to have passed at this examination. Either now, or before it began, our Lord was sent on, in bonds as He was, to the palace of Caiphas.

One of the Apostles—apparently St. John himself—was known to the High Priest, and so easily obtained admission into the palace after our Lord had been taken into it. Peter also followed, and as he had not the same facility of admission, the other,

who saw him outside, spoke to the servant at the door, and she let him in. The court was open to the air, and as it was a cold night, a fire was lighted in the centre, round which the attendants gathered to warm themselves while the trial of our Lord was going on. The Sanhedrin had now been assembled, messengers having been sent to collect them when our Lord's apprehension became known.[1] Then began the preconcerted series of false witnesses against Him. How long this lasted we are not told. The Evangelists speak as if witness after witness had been tried, and their testimony found false and incoherent. At last the nearest approach to a charge, which had some connection with the words which our Lord had actually spoken, was made by two witnesses, who misrepresented what He had said three years before, when He had cleansed the Temple for the first time.[2]

Even then the witnesses did not agree. Caiphas rose up and asked our Lord why He did not make any answer. But our Lord held His peace. Then the High Priest lost all patience. Leaving the charge of the witnesses altogether aside, he put a question which he divined that our Lord could not leave unanswered. "I adjure Thee by the living God, that Thou tell us if Thou art the Christ the Son of God." Our Lord at once answered, "Thou hast said," and added the further truth that He was the appointed Judge of the living and the dead. "Hereafter you shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven." The High Priest rent his

[1] St. Matt. xxvi. 59—66; St. Mark xiv. 55—64.
[2] St. John ii. 19.

garments and declared that He had blasphemed. "What need further have we of witnesses? Lo! you have heard Him blaspheme." Then he put the question to the assembled elders, "What think you?" And they all declared Him guilty of death. Then they separated to retire for the rest of the night, for it must have been past midnight when they had assembled. They left our Lord in the charge of the attendants.

Meanwhile, in the court without, into which, as it appears, the chamber in which the assembly of judges was held opened, the chief of our Lord's Apostles was proving the truth of his Master's prediction and his own extreme weakness.[1] Peter had found the crowd of servants and hangers-on of the Chief Priest's household around the fire, and while he was there seated one of the servant-girls—indeed, the same who had let him into the court at the request of St. John—asked him before them all, whether he also was not one of the disciples of the Man Who was now accused of so many crimes. He declared that he was not, and repeated the same denial as the question or charge spread from mouth to mouth among the by-standers. He seems to have withdrawn after a time, and gone out of the court. Then it was that for the first time the cock crew, as is its wont not long after midnight. But as he went out he was noted by another maid, who pointed him out to the people round as a companion of Jesus of Nazareth. He was charged with this by one of them, and again he denied. Still, he could not bear to leave the place, and after about an hour's time he

[1] St. Matt. xxvi. 67—75; St. Mark xiv. 65—72; xv. 1; St. Luke xxii. 55—71; xxiii. 1; St. John xviii. 17, 18, 25—27.

was again attacked. It was now by a man-servant of the Chief Priest, a kinsman of Malchus, whose ear he had cut off. The man added that his accent betrayed him, for he was a Galilæan. Then Peter began to swear and curse, saying he knew not the Man. It was now the time before the dawn when the cock again crows. The words were hardly spoken when our Lord's prediction was accomplished. The cock crew. Our Lord was no longer in the chamber before Caiphas, but in some other room, whither He had been removed in order to be guarded during the interval after His first condemnation, and probably was at the time undergoing some of the insults of which we are to speak presently. It was in a place where He could see and be seen by St. Peter. He turned and looked at him, and that look brought to the Apostle's mind the warning which He had given him, as well as all the duty which he owed to his Master, and the many protestations of faithfulness of which he had been so profuse. He went out, and wept bitterly.

Other sufferings, more painful externally, but less really afflicting to our Lord, were at the same time heaped upon Him. The servants and guards, to whose care He had been left during the four or five hours which the chief priests passed in comfort and rest, until the day should break and allow of further measures against His life, had caught the malignant spirit of hatred against Him which animated their masters. They knew that one like themselves had struck Him openly in the presence of the High Priest, and had been left without rebuke. Now they beguiled their time in insults and mockeries against Him—spitting on Him, beating Him, slapping Him

on the face, blindfolding Him, and then asking Him in mockery to prophesy who it was that smote Him. So the hours passed on till the day came. Then, as soon as it was light, there was another formal assembly of the Sanhedrin. It was not lawful to pass judgment and settle cases at night, and this seems to have been the reason why a second formal sitting of the tribunal was held. At this sitting there were no witnesses adduced. Our Lord was simply asked to say if He were the Christ. He answered them that they would not believe Him if He told them, nor would they let Him ask them questions, from their answers to which He might lead them to the acknowledgment of the truth. But henceforth the "Son of Man should sit at the right hand of God." "Art thou then the Son of God?" was the question which they all asked at once. He said, "You have said it, that I am." Then they declared that they had no need of any more testimony—they had heard it from His own mouth. And so they all rose up, the whole great Council of the nation together, and led Him in a sort of procession to the Roman Governor, that He might be put to death. Death was the punishment of blasphemy, but blasphemy, according to the Law, was to be punished by stoning. The Roman punishment of crucifixion was not a Jewish custom. But as the Jews had not at this time the right of capital punishment, the manner in which death was to be inflicted must be that of the Romans, not of the Jews.

It is at this point[1] of the history that St. Matthew pauses, to insert his account of the fate of the miserable traitor and apostate Judas. What his

[1] St. Matt. xxvii. 3—10.

thoughts had been at first as to the issue of the designs of the chief priests against our Lord, to which he had sold himself for so paltry a price, we cannot tell. But the condemnation of our Lord to death struck his guilty conscience with the bitterest remorse. Satan, who had up to that time led him on by the bait of avarice, now turned upon him only too successfully with temptations which drove him to the wildest despair, unrelieved by any thought of the tender love which our Lord had shown him to the very last, or by any ray of hope of pardon and reconciliation. His despair was the deepest wound which our Lord's Heart received in the whole of the Passion. He rushed to the chief priests, with the money in his hand, and offered it them back. He had sinned in betraying the innocent blood. They received him with scorn and derision—"What is that to us? See thou to that!" He cast down the pieces of silver in the Temple, "and went," as St. Matthew says, quoting the very words in which the end of Achitophel, the type of Judas, is described in the Second Book of Kings, "and hanged himself."[1] The money was ultimately spent in the purchase of a field to serve as a cemetery for strangers, but the people gave it at once the name of the "field of blood." We must now return to our Lord, Who had been conducted to Pilate.

Pilate's character seems to have been a mixture, not seldom to be met with, of weakness and cruelty. He had on more than one occasion almost wantonly insulted the prejudices of the people whom he was sent to govern, and had shown a treacherous craftiness as well as a recklessness in the use of the

[1] 2 Kings xvii. 23.

sword, which made him hated as well as dreaded. He was at enmity with the priests, whom he despised, and with Herod, whose subjects, the Galilæans, he had massacred in the Temple. But he knew the turbulent character of the Jews, and the extreme length to which what seemed to him their superstitious fanaticism would carry them. He knew too that they had learned the way to Rome, and were ready in case of necessity, to strain every nerve in order to bring down upon him the anger of his suspicious and tyrannical master. It was the morning of the feast, and the chief priests could not enter the Prætorium of the Governor without becoming legally defiled.[1] Pilate came out to meet them. His first question showed that he was not prepared to be simply their tool. He asked what the accusation was which they brought against our Lord—thus implying that it was his intention to act as judge, and not merely as executioner. They protested against this. "If He had not been a malefactor, they would not have handed Him over to Pilate for punishment." Pilate answered that they should take Him and deal with Him as their Law directed. They claimed to try the offence—let them punish it. They replied that they were not allowed to put any one to death—thus, as St. John remarks, fulfilling His own prophecy as to the manner of His death. Pilate's objections, however, made them change the charge. They had condemned our Lord as a blasphemer, but they now began to ply the Governor with a number of accusations, such as he could appreciate. These accusations all showed a

[1] St. Matt. xxvii. 11—14; St. Mark xv. 2—5; St. Luke xxii. 2, 3; St. John xviii. 28—40.

hypocritical profession of loyalty on their part to the Empire, and so involved the tacit threat to Pilate that it might be worse if he overruled them. Our Lord was a disturber of the people. He forbade them to pay tribute to Cæsar. He said He Himself was Christ, a King. This explains Pilate's first question to our Lord, Who seems to have been as yet in the same place with His accusers. Pilate asked Him if He were the King of the Jews. Our Lord answered that He was. But to the numberless charges against Him by the Chief Priest He answered not a word, even when urged to do so by the Governor, who marvelled at His wonderful silence. Pilate then took Him into the Prætorium and examined Him privately. "Art thou the King of the Jews?" he asked Him again. Our Lord answered by a question—Did he say this of himself, or was it a charge made against Him by His accusers? The meaning of this apparently was to point out the injustice of His enemies, who had condemned Him in one count and now sought to induce Pilate to sentence Him on another. All through our Lord seems not to have let a violation of justice of this kind pass unrebuked. But Pilate was offended at the answer. "Am I a Jew? Thine own nation and priests have delivered Thee to me. What hast Thou done?" Our Lord told him that His Kingdom was not of this world. If it had been so, His servants would have fought for Him against the Jews. "Now is My Kingdom not from hence." Pilate asked Him, "He was a King then?" Our Lord said, "Yes. He was born and came into the world to testify to truth, and all who were of the truth heard His voice." "What is truth?" said

Pilate—impatient, as it seems, at the solemn lesson which our Lord was giving to him, and which might have saved him from the cowardly iniquity which he was ultimately, against his will, to perpetrate. But he had already conceived, as he thought, a plan which would enable him to set our Lord free, and without waiting more to talk to Him he went out to the priests, who were now surrounded by a large crowd of people, who had gathered round them—partly during the procession to the Prætorium, and still more while the whole Sanhedrin had been seen standing, as if in supplication, before the seat of the Roman authority. Pilate began by declaring that he found no fault in our Lord. But, as he was to give them, in honour of the feast, the liberty of a prisoner condemned to death, he proposed to set our Lord free on this ground. Here was the King of the Jews—surely they would gladly rescue Him! But the priests and people were ready with their answer. "Not this man but Barabbas." Barabbas was under sentence for robbery, murder, and sedition.

Again Pilate remonstrated.[1] He could find no fault in our Lord. He had heard of Him, no doubt—perhaps since the Day of Palms, he had watched His movements and taken information about Him. But Pilate hated the chief priests, and he knew that their hostility to our Lord was caused by their envy of His influence. There seemed to be a danger that, after all, though foiled for the moment in his suggestion for our Lord's deliverance, he would let Him go free. The chief priests urged their charges again, and this time they mentioned that our Lord's teaching had begun from Galilee.

[1] St. Luke xxiii. 4—17.

Galilee was in Herod's tetrarchy, and Pilate had lately quarrelled with him, it seems about the massacre of the Galilæans of which St. Luke speaks.[1] He was glad of an occasion of making peace. So when on inquiry he found that our Lord was a Galilæan, he sent Him off at once to Herod, who was then in Jerusalem. Herod had long desired to see our Lord, with that craving anxiety which sometimes gets possession of worldly people after anything that appears preternatural. He had no wish to be instructed by Him, no idea of making himself better or gaining reconciliation with God through His means, but still his jaded appetite for a new sensation made him glad to have Him in his power, and he accepted with eager gratitude the compliment which Pilate addressed to him. They became friends that day over the sacrifice of our Lord's honour and dignity. Herod put a thousand questions to Him, and hoped that He would at least let him see Him work one of His miracles. His inveterate and indefatigable enemies, the chief priests, had accompanied Him to Herod's palace and now were standing by, pouring forth their black accusations before Herod as before Pilate. Our Lord held His peace. He took no notice of Herod, and He made no answer to the charges of the priests. Herod, in a rage, had Him clothed in white—the colour in which fools and idiots were dressed—and after seeing Him made sport of by the mercenary guards whom he kept in his pay, sent Him back as He was to Pilate, who took him to mean that he found no fault in Him worthy of death, and that He was simply to be despised as a

[1] St. Luke xiii. 1.

poor half-brained man. The Governor therefore gave what seemed to be a final answer to the priests. He found our Lord guilty of nothing that deserved death. He had examined Him in their presence, and the charge was not proved. Herod had come to the same conclusion. He would "chastise" Him, and let Him go.

During all this the morning had worn on, and the multitude—chiefly, we may suppose, the populace of Jerusalem itself—was already assembled around the Prætorium to demand the usual boon of the release of a prisoner in honour of the feast.[1] The leaders of the crowd were there to make their demand. It is most probable that they came prepared to ask for the release of Barabbas. Such men have usually an abundance of friends, who are eager for their rescue from the hands of justice. Pilate seems to have gone back to his first thought about our Lord. He was probably unwilling to let Barabbas loose. He would rather grant our Lord's release at the request of the people than on his own responsibility. And he was not at all loath to try to set the people against the priests, whose jealousy against our Lord was founded on the fact of His great popularity. If St. Matthew's order is the order of time, it was just at this point that his wife sent him a message, begging him to take no part in the condemnation of our Lord, Whom she called a just man. She had suffered many things in a dream on His account—threatened, as it seems, with vengeance on her husband and herself if the former gave consent to our Lord's murder. The

[1] St. Matthew xvii. 15—30; St. Mark xv. 6—19; St. Luke xxiii. 18—25; St. John xix. 1—3.

priests, at the same time, perhaps fearing the effect of the suggestion which Pilate might make to the people—as he had already spoken of it to themselves—threw themselves among the crowd and became, as it were canvassers for Barabbas. When Pilate put the question to the people, whom would they have of the two, there came a great shout in answer, "Barabbas!" He went on to ask what they would have to be done with "Jesus, Who is called Christ," the King of the Jews, offering them, as it seems, to release Him as well as Barabbas, if they desired. Then for the first time in the history of this day came forth the terrible words, "Crucify Him! crucify Him!" They had been in the hearts of the chief priests from the first, and now they become the demand of the turbulent excited multitude. In vain did Pilate ask what evil He had done; all the more did they shout out, "Crucify Him! crucify Him!" Again he proposed to scourge Him, and so let Him go. Again the awful cry resounded, stronger and more violent than before. In vain did Pilate take water and wash his hands in the face of all the people: "He was innocent of this just blood—let them look to it." The whole multitude cried out again "His Blood be upon us and upon our children!" and Pilate gave way. He let them understand that it should be as they wished. But the final sentence had not yet been formally given, and he had yet one resource, as he thought, by means of which he could at least save our Lord's life. The priests and the people were eager for His Blood, and the ignorant pagan was striving to spare Him in vain. For the fury of a multitude is ten times more savage than the cruelty of a single heart,

and the malice of spiritual persons who are the slaves of their own evil passions, is diabolical rather than human.

Pilate's resource, however, was one of the most cruel and shameful sufferings in all the Passion of our Lord. The Evangelists seem to shrink from describing it, and indeed no one of them more than mentions it, as if in passing. This was the terrible Roman punishment of scourging, a far more severe punishment than the "forty stripes save one" to which the Jewish custom limited such inflictions. It was usual to scourge those who were to be crucified, but the scourging itself was almost enough to take away life. It is said that there were usually four scourgers, who did not count their blows, and that the effect was often to lay bare the bones of the whole body. The shame and disgrace were, of course, greater than the pain, in the case of One so ineffably pure and modest as our Lord, while the dignity of a Teacher and a Prophet, which had been so generally conceded to Him, even by those who had no thought of His Divine Person, added infinitely to the humiliation which He had now to undergo. It is thought also, with much reason, that, as Pilate hoped by showing Him to the people, after the scourging, to move them to compassion and so to save His life, the Governor had given orders that the punishment should be inflicted with even unusual severity. And then, after all that humiliation and pain, the soldiers invented the cruel mockery, more brutal in its way than even the insults in the palace of Caiphas, of setting Him on a mock throne, with a crown of thorns on His Head, a purple rag round His shoulders, and a reed in His hand, and then of

coming to Him and offering Him derisive homage as the King of the Jews, ending by striking Him on the face and head.

After the soldiers had satisfied their malice and brutality, Pilate led our Lord forth to the multitude which was still thronging round the Prætorium, and demanding our Lord's crucifixion.[1] Lo, he said, I bring Him forth to you that you may see that I find in Him no cause for death. Behold the Man! But at the sight of our Lord in so much anguish and humiliation, their hearts were moved to still wilder hatred instead of to compassion. Again the cries rang out, Crucify Him, crucify Him! Pilate again remonstrated. Take Him yourselves, and crucify Him. I find no fault in Him. Then the priests were driven back on their first ground of condemnation of our Lord. They would put Him to death at once if they had the power. It was Pilate's business to execute the sentence of their Law, inasmuch as the power which he represented had taken away from them the right of executing it themselves. "We have a Law, and by our Law He ought to die, because He hath made Himself the Son of God." The words may have overawed the clamour of the people: they were felt as implying something secret and mysterious in our Lord by the heathen Pilate. He returned with our Lord into the Prætorium, and asked Him, "Whence He was?" But our Lord gave him no answer. Pilate was again angered. "Wilt Thou not speak to me? Knowest Thou not that I have power to crucify Thee, and power to release Thee?" He spoke as if the power which he held as the representative of

St. John xix. 4—16.

law was his own, and to be used at his own caprice. Our Lord gravely reminded him that his power came from God, and that the fact that it did so made it a worse crime to have delivered Him up without just cause. "Thou wouldst have no power against Me, if it were not given thee from above. Therefore he that delivered Me to thee hath the greater sin." The words seem to have touched Pilate's conscience, and from that time he did what he could to set Him free—what he could, without endangering, as he thought, his own safety.

All through this strange conflict between Pilate and the chief priests there had been lurking, as it were, the argument to which they were now forced to appeal openly. The very first charge which they had made before Pilate's tribunal, when driven to make some charge by his refusal to be the simple executioner of their own sentence, rested on the political interests of the Imperial throne. Those necessities of State, those principles of the paramount importance of the rights of the secular power, which in our own time have been made the pretext for every kind of perfidy and injustice, and for the most savage persecution, were already wrapped up in the motives brought to bear on Pilate to induce him to crucify our Lord. If He had been charged with any injustice to private persons, Pilate might have set Him free at once. But the image of Tiberius Cæsar was in his mind as well as in that of the chief priests. Now, however, they were forced to appeal openly to the motive which as Jews they ought to have been ashamed to use. "If thou let this Man go, thou art not Cæsar's friend, for every one who maketh himself a king speaketh

against Cæsar." And now Pilate was finally overcome. He gave way, though he could not help insulting his conquerors as he did so. He sat on his official seat of justice, and passed sentence on our Lord. He turned to the priests, "Behold your King! They cried out, Away with Him, away with Him, crucify Him." "Shall I crucify your King?" And the chief priests themselves answered, "We have no King but Cæsar." In his sentence, and in the inscription which he wrote to put on the Cross, Pilate took care to vent his contemptuous anger upon them.

The morning was now far advanced, mid-day was not far off, but it was still in that quarter of the day which was called the third hour, and which lasted till noon had struck. Our Lord was once again clothed in His own garments, which had been laid aside when He was scourged.[1] The crown of thorns remained on His Head, He was made to take up the heavy Cross on which He was to be crucified, and thus, with two thieves as His companions, He issued from the gate of the Prætorium, where an immense crowd was waiting, and walked the long weary distance to the place of execution. The Evangelists do not trace out step by step this last journey of our Lord as it has been traced out from the earliest times by the piety of Christians who have dwelt on or visited the spot. Even when they wrote, the traditional sites of the *Via Dolorosa* must have been constantly venerated in secret. They mention some of the chief incidents which marked the progress—the seizure of Simon

[1] St. Matt. xxvii. 31—34; St. Mark xv. 20—23; St. Luke xxiii. 26—33; St. John xix. 16—22.

the Cyrenian, who was compelled to help our Lord to bear the Cross, so faint and tottering had His steps now become, and the lamentation of the women at the sight, to whom our Lord turned, addressing them as daughters of Jerusalem, and bidding them weep not for Him, but for themselves and for their children—for the days were at hand, when it would be thought a blessed thing to have no children, and when men would call on the mountains and hills to fall on them and cover them. For if this was the chastisement inflicted on the green tree, on Him Who was without sin, what would be done on the dry, on sinners who had to be punished for their own offences? They mention the cup of myrrhed wine which was usually offered to those who were to suffer in order to dull their senses to their pain, of which our Lord would not drink. They mention very shortly the act of crucifixion, our Lord placed on the Cross in the midst of the two thieves. St. John tells us of the inscription which Pilate wrote, "Jesus of Nazareth, the King of the Jews," an inscription to which the priests objected, but which he refused to alter.

While the act of crucifixion was going on, while they were driving the nails into His hands and feet, and raising Him on the Cross, our Lord was praying for His murderers: "Father, forgive them, for they do not know what they do."[1] After the crucifixion, followed the division of the garments among the four soldiers who had performed it. The tunic, or inner garment, was without seam, woven, as is thought, by our Blessed Lady herself. This would

[1] St. Matt. xxvii. 35—53; St. Mark xv. 24—38; St. Luke xxiii. 34—46; St. John xix. 23—30.

have been spoilt if it were divided, so they cast lots for it. St. Matthew and St. John both note here the fulfilment of the prophecy in the Psalms. The next incident that is mentioned is the mocking. The passers-by, who were going into the gate of the City close at hand, the crowd which had followed Him to Calvary, the chief priests who could not restrain their malignity even so little as to absent themselves from the spectacle of His dying torments, the soldiers themselves, making a show of offering Him the sour wine which was their usual drink, all joined in mocking Him. "Ah, Thou that destroyest the Temple, and buildest it up in three days, save Thyself and come down from the Cross." His very miracles were cast in His teeth: "He saved others, He cannot save Himself." The chief priests and scribes went so far as to challenge Him to come down from the Cross, and they would believe. The soldiers called on the King of the Jews to save Himself. Even from the crosses by His side there came reproaches and blasphemies. One at least of the thieves reviled Him: "If Thou be the Christ, save Thyself and us." But God provided for Him one witness amidst this universal storm of insults and reproaches. The other thief, touched, as it seems, by the marvellous patience and meekness of our Lord, not only believed in Him but confessed his belief before the whole world. He rebuked his fellow-sufferer: "Dost thou also not fear God, thou that art in the same condemnation? and we indeed justly, for we receive things worthy of our deeds. But this Man hath done nothing evil." And he said to our Lord, "Lord, remember me when Thou comest into Thy Kingdom." Our Lord answered

him with the wonderful promise, "Amen, I say to thee, this day thou shalt be with Me in Paradise."

From this time the record of the mysteries on Calvary becomes almost that of a few successive words which our Lord spoke on the Cross. Only once more did He speak to any human being. This was when seeing His Mother at the foot of the Cross with Mary the wife of Cleophas and Mary Magdalene, and beside her His beloved disciple St. John, He said to Mary, "Behold thy son," and to St. John, "Behold thy Mother." It was nearly noon, as it seems, when our Lord was crucified, and as soon as noon came the great darkness ensued which lasted until after His Death. At such a time, and at the sight of such marvels, the excitement and turmoil around the Cross gradually ceased, the people dropped away, the priests went off to their homes or to the Temple. Silence fell on all around, and in Jerusalem itself, fear and consternation reigned. There were but few incidents to break the awful calm of the last hours. It was nearly three when our Lord cried out with a loud voice, as if to show that His strength was unimpaired, the first verse of the long Psalm which so wonderfully foretells His Passion, *Eloi, Eloi, lamma sabacthani*—"My God, My God, why hast Thou forsaken Me?"[1] Forsaken our Lord could never be, either as to any separation between the Divine Persons of the Eternal Godhead, or as to the Hypostatic Union between His Divinity and Humanity. He could only be forsaken as to external relief and support to His suffering Body, and as to consolation and accidental joy poured over His Soul. In this respect His cry shows that

[1] Psalm xxi. 2.

He suffered the extremity of bodily weakness and spiritual desolation. The words which He had used suggested to some of the watchers that He was calling on Elias. About the same time He spoke the word, "I thirst," in order, as St. John tells us, that the Scriptures might be fulfilled. For this cry made one of the by-standers fill a sponge with vinegar and put it on a reed with some hyssop, which He held up to His mouth that He might drink. The others tried to hinder him from even this, saying, "Let be, let us see whether Elias will come to help Him." This giving of the vinegar was the accomplishment of the one detail of prophecy which was as yet unfulfilled.[1] Soon after this, our Lord uttered the other word, "It is consummated!" And while the veil of the Temple was being rent in twain by an invisible hand, and an earthquake shook the whole country and tore open the sepulchres, our Lord cried again with a loud voice, "Father, into Thy hands I commend My Spirit!"—words also taken from the Psalms[2]—and bowing His Head, gave up His Soul.

The ground was kept around the Cross by a Centurion and a small band of soldiers.[3] Some of the holy women who had followed our Lord from Galilee, and had gone about Judæa in the train which had accompanied Him, helping in the instruction of women and ministering to the temporal wants of the Apostles and their Master, were standing at some distance. Nearer to the Cross were our Blessed Lady and St. John. The remains of the

[1] Psalm lxviii. 22. [2] Psalm xxx. 6.

[3] St. Matt. xxvii. 54—61; St. Mark xv. 39—47; St. Luke xxiii. 47—56; St. John xix. 31—42.

crowd left the ground after our Lord's expiration, weeping and beating their breasts. The Centurion openly declared that this was the Son of God. Meanwhile, a party of soldiers came from the City, sent at the request of the Chief Priest, to break the bones of the three sufferers on the Cross, and so extinguish what remained in them of life. But a few hours remained until sunset, and as the Sabbath would then begin, a Sabbath of more than usual solemnity on account of the feast, it was necessary that the bodies should be taken down from the Cross at once and buried. Our Lord was already dead, and it was not the will of His Father that His sacred Body should be exposed to this last insult. It had been written of the paschal lamb, that not a bone of it was to be broken. The soldiers found the two thieves still alive, and their legs were broken. Instead of this, in our Lord's case, one of them ran at His side with a spear, and pierced it near His Heart. "Immediately there came forth," says St. John, "blood and water, and he that saw it bare witness, and his witness is true, and he knoweth that he saith true, that ye also may believe."

Still there was no provision made for the solemn entombment of our Lord. The disciples were still scattered and in hiding. St. John alone was there, with our Blessed Lady, St. Mary Magdalene, and some others of the holy women. They had no influence to obtain the sacred Body, no strength or means for taking it down from the Cross. But now the power of the Cross, which had worked so wonderfully in the conversion of the penitent thief, began to show itself among the very classes which had been prominent in the plots against our Lord.

Joseph of Arimathæa, a man of noble birth and high position, who had taken no part in the condemnation of our Lord, though he had kept his faith in Him hidden for fear of excommunication, went courageously to Pilate and asked for the Body of our Lord. Pilate ascertained from the Centurion that He was already dead, and then gave Joseph full leave. Another hidden disciple, Nicodemus, came forward with a large quantity of myrrh and aloes for the embalming. The sacred Body was reverently lowered from the Cross and carefully washed. It rested first in the arms of His Blessed Mother, and then was wrapped in a long clean linen sheet with the aromatic herbs. This was not a regular embalmment, for which there was no time, but it was as much as could be done then, and our Lord had already said that Magdalene had anointed His Body for His burial. Joseph had a small garden close at hand, in which he had made a new sepulchre for himself. No one had yet lain in it. It was an excavation in the rock, with a slab inside, on which the sacred Body was now laid. Joseph with the others rolled a huge stone to the mouth of the sepulchre, and then, as the sun was setting and the Sabbath beginning, he went home with the rest. The women lingered the last. Our Blessed Lady was conducted by St. John to the house of the Cenacle, which became as it seems, the first home of the Church. Some of the other women went into the City and purchased some aromatic spices and unguents before the Sabbath began. Mary Magdalene and Mary the mother of Joseph sat down over against the sepulchre and watched it as night fell. They came back again on the following

evening after the Sabbath was over, and saw that all was as it had been left. But in the meanwhile, the priests, who were still full of alarm, begged of Pilate that a guard might be stationed around the spot until the third day came. They had heard of our Lord's prophecy that He would rise again the third day, and so, by the providence of God, they set to work to secure the truth of the fulfilment of that prophecy against all possible cavil, thinking at the time that they were only preventing the possibility of the Body being removed by His disciples.

CHAPTER XVII.

The Gospel Narrative of the Passion.

We are accustomed, in the solemn services of Holy Week, to listen with tender devotion to the story of the Passion of our Blessed Lord, chanted in the High Mass, especially on Palm Sunday and Good Friday, by three deacons, each one of whom takes a separate part, and represents separate persons. No one can doubt that there is a certain touching beauty in the words of our Lord and the Evangelists, as thus chanted by these sacred ministers, one of whom speaks in His Name, while the other two represent either the single persons who speak in succession in the course of what we may call this great scene, or the crowd or chorus, whether of the chief priests, or of the soldiers, or of the populace who were misled by the rulers to bring about the Death of the Saviour of the world. It will throw

much light on the story, if we are not mistaken, if we imitate the custom of the Church, and, for the purpose of making still more clear the part borne by each Evangelist in the sacred narrative of the Passion, if we represent them to ourselves as speaking, one after the other, and relating what occurred, and what was said and done, in these few hours, the most important and awful hours that have ever passed since the world was created. Unless we are mistaken, it will thus become still more clear, how the records which we possess on this great subject have come to be preserved to us, in the shape and order in which they actually exist. The narrative which will thus be woven out of the four records will not be exactly what is called a Harmony, and what one Evangelist has related will not be repeated from another. The four great Saints who have had this office in the Church, of being the historians of our Lord, will stand before us side by side, and will take up the narrative in turn, according to the order of the portions of the history which have fallen to their lot respectively.

PART I.—GETHSEMANI.

St. Mark.[1]—And when they had sung a hymn, they went forth to the Mount of Olives. And Jesus saith to them, You will all be scandalized in Me this night. For it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to Him, Although all shall be scandalized in Thee, yet not I. And Jesus saith to him, Amen, I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke

[1] xiv. 26—36.

the more vehemently, Although I should die together with Thee, I will not deny Thee. And in like manner said they all.

And they came to a farm called Gethsemani. And He saith to His disciples, Sit you here while I pray. And He taketh Peter and James and John with Him, and He began to fear, and to be heavy. And He saith to them, My Soul is sorrowful even unto death, stay you here, and watch. And when He had gone forward a little, He fell flat on the ground, and He prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible to Thee, take away this chalice from Me, but not what I will, but what Thou wilt.

St. Luke.[1]—And there appeared to Him an Angel from heaven, strengthening Him. And, being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground.

St. Mark.[2]—And He cometh and findeth them sleeping. And He saith to Peter, Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time, and saith to them, Sleep ye now, and take rest. It is enough, the hour is come, behold, the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray Me is at hand. And while He was yet speaking, cometh Judas Iscariot, one of the Twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes and the ancients.

[1] xxii. 43, 44. [2] xiv. 37—42.

St. John.[1]—Now Judas also, who betrayed Him, knew the place, because Jesus had often resorted thither together with His disciples. Judas, therefore, having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus, therefore, knowing all things that were to come upon Him, went forward, and said to them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith to them, I am He. And Judas also, who betrayed Him, stood with them. As soon then as He had said to them, I am He, they went backward, and fell to the ground. Again, therefore, He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He. If, therefore, you seek Me, let these go their way, that the word might be fulfilled which He said, Of them whom Thou hast given Me I have not lost any one.

St. Mark.[2]—And he that betrayed Him had given them a sign, saying, Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away cautiously. And when he was come, immediately going up to Him, he saith, Hail, Rabbi, and he kissed Him.

St. Matthew.[3]—And Jesus said to him, Friend, whereto art thou come?

St. Luke.[4]—And Jesus said to him, Judas, dost thou betray the Son of Man with a kiss? And they that were about Him, seeing what would follow, said to Him, Lord, shall we strike with the sword?

St. John.[5]—Then Simon Peter, having a sword, drew it, and struck the servant of the High Priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter, Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it?

[1] xviii. 2—9. [2] xiv. 44, 45. [3] xxvi. 50. [4] xxii. 48, 49. [5] xviii. 10, 11.

St. Luke.[1]—But Jesus, answering, said, Suffer ye thus far. And when He had touched his ear, He healed him.

St. Mark.[2]—And Jesus answering, said to them, Are you come out as against a robber, with swords and staves, to apprehend Me? I was daily with you in the Temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. Then His disciples, leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body, and they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the High Priest, and all the priests and the scribes and the ancients were assembled together. And Peter followed Him afar off, even into the palace of the High Priest, and he sat with the servants at the fire, and warmed himself.

PART II.—THE JEWISH TRIBUNALS.

St. John.[3]—Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the High Priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the High Priest, and went in with Jesus into the court of the High Priest. But Peter stood at the door without. Then the other disciple, who was known to the High Priest, went out, and spoke to the porteress, and brought in Peter. [And the maid that was porteress said to Peter, Art thou not also one of this Man's disciples? He saith, I am not. Now the

[1] xxii. 51. [2] xiv. 48—54. [3] xviii. 12—24.

servants and officers stood at a fire of coals, because it was cold, and warmed themselves, and with them was Peter also standing and warming himself.] The High Priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I have spoken openly to the world, I have always taught in the synagogue, and in the Temple, whither all the Jews resort, and in private I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken to them, behold, they know what things I have said. And when He had said these things, one of the officers standing by gave Jesus a blow, saying, Answerest Thou the High Priest so? Jesus answered him, If I have spoken ill, give testimony of the evil, but if well, why strikest thou Me? And Annas sent Him bound to Caiphas, the High Priest.

St. Mark.[1]—And the chief priests and all the Council sought for evidence against Jesus, that they might put Him to death, and they found none. For many bore false witness against Him, and their evidence did not agree. And some, rising up, bore false witness against Him, saying, We heard Him say, I will destroy this Temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the High Priest, rising up in the midst, asked Jesus, saying, Answerest Thou nothing to the things that are laid to Thy charge by these men? But He held His peace, and answered nothing. Again the High Priest asked Him, and said to Him, Art Thou the Christ, the Son of the blessed God? And Jesus said to him, I am, and you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the High Priest, rending his garments, saith, What need we any further witnesses? You have heard the blasphemy,

[1] xiv. 55—64.

what think you? And they all condemned Him to be guilty of death.

St. John.[1]—And the maid that was porteress said to Peter, Art not thou also one of this Man's disciples? He saith, I am not. Now the servants and officers stood at the fire of coals, because it was cold, and warmed themselves, and with them was Peter also standing, and warming himself. And Simon Peter was standing and warming himself. They said, therefore, to him, Art not thou also one of His disciples? He denied it, and said, I am not.

St. Luke.[2]—And after a little while, another, seeing him, said, Thou also art one of them. But Peter said, O man, I am not. And about the space of one hour after, another man affirmed, saying, Surely this man was also with Him, for he is also a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, how He had said, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly. And the men that held Him mocked Him, and struck Him. And they blindfolded Him, and smote Him on the face. And they asked Him, saying, Prophesy, who is it that struck Thee? And many other things, blaspheming, they said against Him. And as soon as it was day, the ancients of the people, and the chief priests and scribes, came together, and they brought Him into their Council, saying, If Thou be the Christ, tell us. And He said to them, If I shall tell you, you will not believe Me, and if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all, Art Thou then the Son of

[1] xviii. 17, 18, 25. [2] xxii. 58—71; xxiii. 1.

God? And He said, You say that I am. Then they said, What need we any further testimony? For we ourselves have heard it from His own mouth. And the whole multitude of them rose up, and led Him away to Pilate.

St. Matthew.[1]—Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, I have sinned in betraying innocent blood. But they said, What is that to us? look thou to it. And casting down the pieces of silver in the Temple, he departed and went and hanged himself with a halter.[2] But the chief priests, having taken the pieces of silver, said, It is not lawful to put them into the corbona, because it is the price of blood.[3] And having consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of Blood, even to this day. Then was fulfilled that which was spoken by Jeremias the Prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, Whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.[4]

PART III.—PILATE AND HEROD.

St. John.[5]—Then they led Jesus from Caiphas to the Governor's hall. And it was morning, and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said, What accusation bring you against this Man? They answered and said to him, If He were not a malefactor, we would not have delivered

[1] xxvii. 3—10. [2] 2 Kings xvii. 23 (Achitophel).
[3] Deut. xxiii. 18.
[4] Zach. xi. 13; Jerem. xxxii. 9. [5] xviii. 28—32.

Him up to thee. Pilate then said to them, Take Him you, and judge Him according to your Law. The Jews therefore said to him, It is not lawful for us to put any one to death; that the word of Jesus might be fulfilled, which He said, signifying what death He should die.

St. Luke.[1]—And they began to accuse Him saying, We have found this Man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the King. And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered and said, Thou sayest it.

St. Mark.[2]—And the chief priests accused Him in many things. And Pilate again asked Him, saying, Answerest Thou nothing? Behold, in how many things they accuse Thee. But Jesus still answered nothing, so that Pilate wondered.

St. John.[3]—Pilate, therefore, went into the hall again, and called Jesus and said to Him, Art Thou the King of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered, My Kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews, but now My Kingdom is not from hence. Pilate therefore said to Him, Art Thou a King, then? Jesus answered, Thou sayest that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth My voice. Pilate saith to Him, What is truth? And when he had said this, he went forth again to the Jews, and saith to them, I find no cause in Him. But you have a custom that

[1] xxii. 2, 3. [2] xv. 3—5. [3] xviii. 33—40.

I should release one unto you at the Pasch; will you, therefore, that I release unto you the King of the Jews? Then they all cried again, saying, Not this Man, but Barabbas. And Barabbas was a robber.

St. Luke.[1]—Then Pilate said to the chief priests and to the multitude, I find no cause in this Man. But they were more earnest saying, He stirreth up the people, teaching, throughout all Judæa, beginning from Galilee to this place. And Pilate hearing of Galilee, asked if the Man were a Galilæan? And when he understood that He belonged to Herod's jurisdiction, he sent Him away to Herod, who himself was also at Jerusalem in those days. And Herod, seeing Jesus, was very glad, for he was desirous of a long time to see Him, because he had heard many things of Him, and he hoped to see some miracle wrought by Him. And he questioned Him with many words. But He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his soldiers despised Him, and mocked Him, putting on Him a white garment, and sent Him back to Pilate. And Herod and Pilate were made friends together that same day, for before they were enemies one to another. Then Pilate, calling together the chief priests, and the magistrates, and the people, said to them, You have brought this Man to me, as one that perverteth the people, and, behold, I, having examined Him before you, find no cause in this Man touching those things wherein you accuse Him; no, nor yet Herod, for I sent you to him, and behold, nothing worthy of death is done to Him. I will chastise Him, therefore, and release Him. Now of necessity he was to release to them one upon the feast-day.

St. Matthew.[2]—Now upon the solemn day the Governor was accustomed to release to the people

[1] xxiii. 4—17. [2] xxvii. 15—22.

one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, Whom will you that I release to you, Barabbas, or Jesus Who is called Christ? For he knew that through envy they had delivered Him up. And as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just Man. For I have suffered many things this day in a dream on account of Him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the Governor, answering, said to them, Which will you have of the two to be released unto you? But they said, Barabbas.

St. Luke.[1]—But the whole multitude cried out at once, saying, Away with this Man; and release unto us Barabbas; who, for a certain sedition made in the City, and for murder, was cast into prison. And Pilate spoke to them again, desiring to release Jesus. But they cried out, saying, Crucify Him, crucify Him. And he said to them the third time, Why, what evil hath this Man done? I find no cause of death in Him, I will chastise Him, therefore, and let Him go. But they were instant with loud voices, requiring that He might be crucified, and their voices prevailed.

St. Matthew.[2]—And Pilate, seeing that he prevailed nothing, but that rather a tumult was made, having taken water, washed his hands before the people, saying, I am innocent of the Blood of this just Man, look you to it. And all the people, answering, said, His Blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him to them to be crucified. Then the soldiers of the Governor, taking Jesus into the hall, gathered together unto Him the whole band, and

[1] xxiii. 18—23. [2] xxvii. 24—30.

stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, Hail, King of the Jews. And spitting upon Him, they took the reed, and struck His head.

PART IV.—FROM THE PRÆTORIUM TO CALVARY.

St. John.[1]—Pilate, therefore, went forth again, and saith to them, Behold, I bring Him forth to you, that you may know that I find no cause in Him. (So Jesus came forth, bearing the crown of thorns, and the purple garment.) And he saith to them, Behold the Man! When the chief priests, therefore, and the officers had seen Him, they cried out, saying, Crucify Him, Crucify Him. Pilate saith to them, Take Him you, and crucify Him, for I find no cause in Him. The Jews answered Him, We have a Law, and according to the Law He ought to die, because He made Himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, Whence art Thou? But Jesus gave Him no answer. Pilate, therefore, saith to Him, Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered, Thou shouldest not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, If thou release this Man thou art not Cæsar's friend, for whosoever maketh himself a king speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called

[1] xix. 4—16.

Lithostrotos, and in Hebrew, Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour, and he saith to the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith to them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then, therefore, he delivered Him to them to be crucified.

St. Matthew.[1]—And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon, him they forced to take up His Cross.

St. Luke.[2]—And there followed Him a great multitude of people and of women, who bewailed and lamented Him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. For, behold, the days shall come wherein they will say, Blessed are the barren and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us, and to the hills, Cover us.[3] For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with Him, to be put to death. And when they were come to the place, which is called Calvary, they crucified Him there, and the robbers, one on the right hand, and the other on the left.

St. John.[4]—And Pilate wrote a title also, and he put it upon the Cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title, therefore, many of the Jews read, because the place where Jesus was crucified was near to the City, and it was written

[1] xxvii. 31, 32.
[2] xxiii. 27—33. [3] Osee x. 8. [4] xix. 19—22.

in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, Write not, The King of the Jews, but that He said, I am the King of the Jews. Pilate answered, What I have written I have written.

PART V.—CALVARY.

St. Matthew.[1]—And after they had crucified Him, they divided His garments, casting lots, that the word might be fulfilled, which was spoken by the Prophet, saying, They divided My garments among them, and upon My vesture they cast lots.[2]

St. John.[3]—Then the soldiers, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another, Let us not cut it, but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying, They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers, indeed, did these things.

St. Mark.[4]—And the Scripture was fulfilled which saith, And with the wicked He was reputed.[5]

St. Luke.[6]—And Jesus said, Father, forgive them, for they know not what they do.

St. Matthew.[7]—And they that passed by blasphemed Him, wagging their heads, and saying, Vah, Thou Who destroyest the Temple of God, and in three days buildest it up again, save Thy own self, if Thou be the Son of God, come down from the Cross. In like manner also the chief priests with the scribes and ancients, mocking, said, He saved others, Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe

[1] xxvii. 35. [2] Psalm xxi. 19. [3] xix. 23, 24.
[4] xv. 28. [5] Isaias liii. 12. [6] xxiii. 34. [7] xxvii. 39—43.

Him. He trusted in God, let Him deliver Him now, if He will have Him, for He said, I am the Son of God.

St. Luke.[1]—And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself.

St. Matthew.[2]—And the self-same thing the thieves also, that were crucified with Him, reproached Him with.

St. Luke.[3]—And one of those robbers who were hanging, blasphemed Him, saying, If Thou be Christ, save Thyself and us. But the other answering, rebuked him, saying, Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this Man hath done no evil. And he said to Jesus, Lord, remember me when Thou shalt come into Thy Kingdom. And Jesus said to him, Amen, I say to thee, this day thou shalt be with Me in Paradise.

St. John.[4]—Now there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw His Mother, and the disciple standing whom He loved, He saith to His Mother, Woman, behold thy son. After that He saith to the disciple, Behold thy Mother. And from that hour the disciple took her to his own.

St. Luke.[5]—And it was almost the sixth hour, and there was darkness over all the earth, until the ninth hour.

St. Matthew.[6]—And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lamma sabacthani?[7] that is, My God, My God, why hast Thou forsaken Me? And some of them that stood there, and heard, said, This Man calleth for Elias.

[1] xxiii. 36, 37. [2] xxvii. 44.
[3] xxiii. 39—43. [4] xix. 25—27. [5] xxiii. 44. [6] xxvii. 46, 47.
[7] Psalm xxi. 2.

St. John.[1]—Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst.[2] Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to His mouth.

St. Matthew.[3]—And the others said, Stay, let us see whether Elias will come to deliver Him.

St. John.[4]—When Jesus therefore had taken the vinegar, He said, It is consummated.

St. Luke.[5]—And the sun was darkened, and the veil of the Temple was rent in the midst. And Jesus, crying with a loud voice, said, Father, into Thy hands I commend My Spirit.[6] And saying this, He gave up the ghost.

St. Matthew.[7]—And, behold, the veil of the Temple was rent in two from the top even to the bottom, and the earth quaked and the rocks were rent. And the graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after His Resurrection, came into the Holy City, and appeared to many.

St. Mark.[8]—And the Centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said, Indeed, this Man was the Son of God. And there were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the Less, and of Joseph, and Salome, who also, when He was in Galilee, followed Him, and ministered to Him, and many other women that came up with Him to Jerusalem.

[1] xix. 28, 29. [2] Psalm lxviii. 22. [3] xxvii. 49.
[4] xix. 30. [5] xxiii. 45, 46.
[6] Psalm xxx. 6. [7] xxvii. 51—53. [8] xv. 39—41.

PART VI.—BURIAL OF OUR LORD.

St. John.[1]—Then the Jews (because it was the Parasceve), that the bodies might not remain upon the Cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But when they came to Jesus, and saw that He was already dead, they did not break His legs, but one of the soldiers opened His side with a spear, and immediately there came out blood and water. And he that saw it gave testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled, You shall not break a bone of Him.[2] And again another Scripture saith, They shall look on Him Whom they pierced.[3]

St. Mark.[4]—And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble councillor, who was also himself looking for the Kingdom of God, came, and went in boldly to Pilate, and begged the Body of Jesus. But Pilate wondered that He should be already dead. And sending for the Centurion, he asked him if He were already dead. And when he had understood it by the Centurion, he gave the Body to Joseph.

St. John.[5]—And Nicodemus also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound. They took, therefore, the Body of Jesus, and bound it in linen cloths with the spices, as it is the custom with the Jews

[1] xix. 31—37. [2] Exodus xii. 46.
[3] Zach. xii. 10. [4] xv. 42—45. [5] xix. 39—42.

to bury. And there was in the place where He was crucified a garden, and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, by reason of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

St. Mark.[1]—And Mary Magdalene and Mary the mother of Joseph beheld where He was laid.

St. Matthew.[2]—And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

St. Luke.[3]—And it was the day of the Parasceve, and the Sabbath drew near. And the women that were come with Him from Galilee, following after, saw the sepulchre, and how His Body was laid. And, returning, they prepared spices and ointments, and on the Sabbath-day they rested, according to the commandment.

St. Matthew.[4]—And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while He was yet alive, After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day, lest His disciples come, and steal Him away, and say to the people, He is risen from the dead, so the last error shall be worse than the first. Pilate said to them, You have a guard, go, guard it as you know. And they, departing, made the sepulchre sure, with guards, sealing the stone. And in the end of the Sabbath, when it began to draw on towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

St. Mark.[5]—And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus.

[1] xv. 47. [2] xxvii. 61.
[3] xxiii. 54—56. [4] xxvii. 62—66; xxviii. 1. [5] xvi. 1.

CHAPTER XVIII.

The Passion in the four Evangelists.

PRE-EMINENT as is the importance of the history of the Passion in the work committed to the four Evangelists, it is natural that we should find them proceeding to a great extent side by side, and repeating, even more than is usual with them, the same details in the same order. And yet there is no part of the history of our Lord in which they are more independent, no part also in which we may study with greater profit and more fruitful attention the manner in which each supplies something, and indeed many things of great importance, which the others have passed over. The additions which are made to the history by the two later Evangelists, especially by that one of them who stood by the Cross on Mount Calvary, are very large. St. John's narrative of the Passion may indeed be said to be rather a succession of statements supplementary to what has been already made known by his predecessors, than a complete story. He passes over, for instance, such a vital matter as the trial and condemnation of our Lord before the Sanhedrin. St. Luke's narrative is also very largely supplementary, and cannot be understood unless this is taken into account. Indeed, this characteristic of the later Evangelists has to be considered and allowed

for when the whole history is made up out of the contributions of the four. Difficulties may arise without any solid foundation, if it is forgotten that St. Luke and St. John evidently suppose their readers to know what has been already said by St. Matthew and St. Mark.

The history of the Passion, for the purposes of this chapter, in which we are to endeavour to explain the part borne by the several Evangelists respectively in the formation, of the whole, may be divided into three great portions. The first of these begins with the passage of our Lord and the Apostles to the Garden of Gethsemani, and includes all that passed there, and before the Jewish tribunals, in the houses of the chief priests, Annas and Caiphas. The second portion begins with the leading of our Lord as a condemned prisoner to the Prætorium of Pilate, and includes the whole part borne by the Roman Governor, by Herod, by the people, by the soldiers, and others, until our Lord issued forth from the Prætorium, bearing His Cross, on the road to Calvary. The last portion includes the "Way of the Cross," and all that happened on Calvary until our Lord's Body was laid in the sepulchre. It will be convenient to take each of these divisions separately, and see what has been done as to each by the four Evangelists respectively. We begin with the first portion.

In all that relates to the sayings and doings of our Lord in Gethsemani before the arrival of Judas and his band, St. Matthew and St. Mark are the fullest of the four in their narratives. They alone relate the warning given by our Lord to His Apostles of their scandal and flight, His promise to go before

them into Galilee, St. Peter's protest, and that prediction of his three-fold denial which was made at this time. They mention the separation of the disciples into two groups, our Lord's revelation of the sorrow of His Heart to the three chief Apostles, His visits to them from time to time during His Agony and prayer, and His remonstrances with them when He found them sleeping. As to this mystery, St. Luke is brief, but he supplies incidents of his own. He it is who mentions the bloody sweat of our Lord, and the appearance of the Angel to Him; and he puts in just a word or two about the sleep of the disciples, which he says was caused by grief. St. Mark is here and there a little more particular in detail than St. Matthew. He gives us the tender words, "Simon, sleepest thou? couldst not thou watch one hour?" But St. John is altogether silent, save that he adds that Judas knew the place, because our Lord often went thither with His disciples.

When the narrative reaches the point at which Judas and his armed force approach, St. John begins to discharge his function as annotator and supplementer. The first three Evangelists pass at once to the kiss of Judas. St. Matthew mentions our Lord's first word to him, "Friend, wherefore art thou come?" and St. Luke adds our Lord's second word, "Judas, dost thou betray the Son of Man with a kiss?" But St. John here interposes, and tells us how before all this our Lord went forth to meet His enemies, asked them whom they sought, and spoke the solemn words, "I am He." He tells us of their falling to the ground, and of our Lord's charge to them, after He had answered the second time, to let

His disciples go free, that His words might be fulfilled when He said that of those whom His Father had given Him He had lost none.[1] The anecdote of St. Peter and Malchus is mentioned by all the four Evangelists. St. Luke prefaces it by the question, as put by all the Apostles to our Lord, Whether they should fight? and he alone mentions the healing of the ear of Malchus. St. John alone gives us the name, Malchus. The words of our Lord to St. Peter, gently reproving him for having used the sword at all, are omitted by St. Mark and St. Luke. They are recorded by St. Matthew, and St. John adds the clause, "The chalice which My Father hath given Me, shall I not drink it?" The first three Evangelists alone mention our Lord's remonstrance with the priests and crowd, St. Luke and St. John omit the flight of the Apostles, and St. Mark alone gives us the anecdote of the young man who escaped by leaving his garment in the hands of the pursuers.

The narrative then proceeds to the leading of our Lord as a prisoner to the palace of Caiphas, where the priests and scribes were assembled, and the entrance of St. Peter after Him into the court. This is mentioned by the first three Evangelists, almost in the same words. Here again St. John strikes in, as it were, with a long and important addition. They took our Lord first to Annas, he says, for Annas was the father-in-law of Caiphas, and Caiphas was the High Priest "of that year," and had given the advice to the Jews that it was expedient that one man should suffer for the nation. Then he adds a note as to St. Peter's entrance.

[1] St. John xvii. 12.

There was another disciple, he tells us, as well as St. Peter, who followed our Lord. He was acquainted with the High Priest, and so could gain admittance. And when St. Peter could not get in, he went to the door and spoke to the maid-servant, thus securing his admission also. In this way it came about, St. John says, that the doorkeeper suspected St. Peter, and asked him whether he also was a disciple of our Lord. He adds that there was a fire, and the servants and officers were standing round it, and Peter among them. We need not gather from this that this question was put to St. Peter by the doorkeeper at the moment of his entrance. St. John wishes to explain how Peter came at first to be known, and his mention of the question put to St. Peter, follows upon that explanation.

St. John's last mention of our Lord before this had been that He was taken to Annas. He goes on to add another note, concerning an examination to which He was subjected before the formal trial, at which the whole Sanhedrin were the judges. This examination was conducted by the High Priest, as St. John tells us—and it must remain a question whether he means the actual High Priest, that is Caiphas, or Annas himself. It is not even certain in whose palace it was held, or indeed, whether the two High Priests, the father-in-law and the son-in-law, did not inhabit different parts of one large building, the official residence of the High Priests as such. St. John tells us that Annas sent our Lord in bonds to Caiphas, but it is uncertain whether he means the place in which this statement occurs to indicate the order of time, or whether it is simply the introduction to a new paragraph which

follows. But it is generally considered that Annas was the examiner. He asked our Lord as to the two points of His disciples and His doctrine, and when our Lord bade him ask others, one of the attendants struck Him on the cheek, and was reproved by Him, as is related above. All this is an addition to the history made by St. John.

The next passage in the Passion is the trial of our Lord at night before the Sanhedrin. As to this, St. Matthew and St. Mark have told us all that we know. The other two Evangelists have nothing to add here, and therefore omit the whole. We come next to the denials of St. Peter. The three denials are fully told—as if this was a matter of obligation—by all four Evangelists. The first was in answer to the maid-servant already mentioned, while St. Peter was warming himself. To this denial, St. Mark, whose account comes from St. Peter himself, adds a particular detail that the Apostle went out at once after it, and that then the cock crew for the first time. The second denial was occasioned by this exit, for St. Matthew tells us that as he went out, he was seen and noted by another servant-girl. But he seems to have come in again, and to have taken his former place by the fire, and then the remarks of this second girl made the by-standers accuse him again, and put the question to him. This time he denied with an oath. The third denial was after a short interval, about an hour St. Luke tells us, and then he was told that his speech betrayed him as a Galilæan. St. John adds that a very dangerous question was at the same time put to him by a servant, a kinsman of Malchus, whose ear he had cut off. Had he not seen him in

the Garden with Him? After this last denial the cock crew the second time. It is St. Luke alone who mentions our Lord's looking upon St. Peter.

The mocking of our Lord in the house of Caiphas is related by the first three Evangelists. The second and more formal trial of our Lord, when day had come, is mentioned by St. Luke alone. The question put to our Lord, and His answer, which was the ground of His condemnation, were the same in these two arraignments and it was therefore unnecessary, except for the sake of historical completeness, to mention both together. So St. Luke, according to his usual principle, leaves out the trial and condemnation which St. Matthew and St. Mark have mentioned, and mentions that which they have left out. St. John, as we have said, makes no addition to the history here, and is therefore entirely silent.

We may now pass on to the second of the great divisions of the history of the Passion, extending from the delivery of our Lord to the Roman power to His leaving the Prætorium on the way to Calvary. As to this portion of the story, St. Matthew and St. Mark are very short, giving only the incidents which could hardly be omitted in any account of what passed. That is, they first represent our Lord as placed before the Governor, who asks Him whether He is the King of the Jews. Our Lord answers, Yes. Then they tell us of the many accusations made against Him by the chief priests, to which our Lord makes no reply, to the great wonder of the Governor, who remarks upon His silence. After this, they mention the custom by which the Governor was bound to release some one prisoner at the feast, at the request of the people.

They tell us who Barabbas was, and then mention Pilate's offer to the multitude to release either him or our Lord. Both these Evangelists here add that Pilate knew that the chief priests had condemned our Lord out of envy. They then tell us of the exertions made by the priests to persuade the multitude to choose Barabbas. They mention the choice actually made, and the demand that our Lord should be crucified, when Pilate asked what he should do with Him. Then they relate the release of Barabbas, the scourging of our Lord, (which they speak of as a part of the sentence of crucifixion), the mocking, the crown of thorns, and the rest, in the Prætorium, our Lord's being again clothed in His own garments, and led out to be crucified.

These are the main outlines of the history as it is given us by St. Matthew and St. Mark. As in other parts of the Gospel narrative, St. Mark's account is here the most elementary. We may suppose that the incidents which he relates form the earliest and simplest commentary on the article of faith that our Lord "suffered under Pontius Pilate, and was crucified." St. Matthew has one or two more paragraphs than St. Mark, which we may well suppose the latter Evangelist to have omitted as being fitter for Jewish than for Gentile converts. These refer to the incident of the message sent to Pilate by his wife about her dream, and to the significant action of the Governor in washing his hands before the people, who cried out, "His Blood be on us and on our children." With these exceptions, the account of this part of the Passion is identical in the first two Evangelists, though here and there they differ in a word or two, more or less.

It must be obvious, with the knowledge that we now possess of all that took place at this stage of the Passion, that this account is in truth adequate as far as the main outlines and motives of action are concerned, though it does not altogether explain every feature in that marvellous picture of the play of human passion under the influence of diabolical instigation, working out the eternal counsels of God for His own glory and the redemption of mankind. At the very outset of the story we are met by an unexplained incident, because the supposed crime for which our Lord was condemned by the Sanhedrin was the crime of blasphemy, whereas we find Pilate at once speaking as if it had been a charge of making Himself a King.[1] Another possible difficulty in the story, as it lies before us in the first two Evangelists, is that whereas our Lord seems to have been condemned by the Sanhedrin and only handed over to Pilate that he might execute the sentence, we find the chief priests at once acting as accusers of our Lord to the Governor, as if the cause had still to be tried.[2]

These and other considerations of the same kind enable us to understand the part borne by St. Luke and St. John in the formation of the full history. St. John begins, as usual, with the adverb "therefore," by which he signifies that he is going to explain more fully what has already been made known in part. "They lead therefore Jesus from Caiphas to the Prætorium." Then he tells us how Pilate went out unto them, and asked what their accusation was, how they replied, haughtily, that

[1] St. Matt. xxvii. 11; St. Mark xv. 3; St. Luke xxii. 3.
[2] St. Matt. xxvii. 12; St. Mark xv. 3.

their sentence ought to be sufficient for him, and how when he bade them execute their own sentence, as they had passed it, they answered that they had no power to put any one to death. This attitude of the Governor made an accusation necessary. The priests were forced to bring some charge against our Lord. St. John does not tell us what this accusation was, because St. Luke has already done so, thus supplying us with the knowledge necessary to understand the earlier Evangelists on the points just mentioned. The charge of making Himself a King was the culminating-point of the improvised indictment which the priests now preferred. But the two later Evangelists are silent as to the first question put by Pilate to our Lord—when he asked Him whether He were the King of the Jews—and the charges of the priests, to which our Lord made no answer, these things having been already related by St. Matthew and St. Mark. But after this, St. John again steps forward, and tells us of the extremely important dialogue between Pilate and our Lord inside the Prætorium, in which our Lord asks the Governor where this new charge of being a King came from, in which He declares that His Kingdom is not of this world, and which was ended abruptly, after Pilate had said, "What is truth?" by the sudden thought which came to him of releasing our Lord by means of the privilege of the feast. All this we owe to St. John, who ends this paragraph by mentioning the first rejection of this plan of Pilate's almost as soon as it was conceived, by the priests and people who were standing round them.

In the same way we owe to St. Luke the whole of our knowledge as to our Lord's being sent to

Herod, how the thought was suggested to Pilate, his motive in carrying it out, the treatment of our Lord by Herod, and His own continued and solemn silence, as well as the decision to which the Governor came after our Lord had been sent back to him in the white robe of a fool. St. Luke, however, is very short in his account of the rejection of our Lord by the people in favour of Barabbas, as this had been already related by the earlier Evangelists. He mentions it, as it belongs to the great outlines of the story, as well as the demand that our Lord should be crucified when Pilate offered His life to the people, as it seems, if they would ask it. St. Luke hurries over this part of the story. His only mention even of the scourging is in the words of Pilate to the people, and he says nothing about the crown of thorns and the mocking of the soldiers. He simply says that Pilate "delivered Jesus to their will."

Here, again, we find St. John coming forward to supply us with one of the most terrible scenes in the whole of the Passion. The whole of what we may call the scene of the "Ecce Homo," had been passed over up to his time, although here again we can see that, although the main outlines of the story are complete without it, it still sheds very great light on the rest, inasmuch as it interprets to us the design of Pilate in allowing our Lord, Whom he wished to set at liberty, to be so cruelly scourged and so barbarously insulted. We need not repeat here the details of this scene, or of the dialogue between Pilate and our Lord's enemies. It brings out, however, the two last terrible shifts to which those adversaries were driven in their resolution at

all costs to take His Life. The first of these is the charge of making Himself the Son of God, which was a spiritual accusation, and which ought never to have been brought on before a heathen judge who could neither understand it nor decide upon it. And most momentous indeed are the few words which passed between our Lord and Pilate about the power given to the latter from on high, on occasion of this accusation. The other and most remarkable point which is here brought into light by St. John is the shameless appeal made by the priests, as a last resource, to the fears of Pilate from Tiberius. "If thou let this man go, thou art not Cæsar's friend," and, "We have no King but Cæsar," are words which imply the principle of the utmost degradation that can befall those who profess to be the ministers of God, as well as that of the motive of policy by means of which more mischief has been done to the cause of religion than by any other. All this, as has been said, is revealed to us by St. John.

We now come to the last division of the Passion, which includes the passage of our Lord to Calvary and His Crucifixion and Death. In this portion of the history the four Evangelists retain their characteristic traits. St. Matthew and St. Mark give the simply necessary details—the leading forth of our Lord, the seizing of Simon of Cyrene, the arrival at Golgotha, the offer of myrrhed wine, the division of the garments after the crucifixion itself, the title and the thieves, the mocking by the by-standers, the three hours' darkness, the cry "Eloi, Eloi," the offering of the vinegar, our Lord's Death, and the rending of the veil of the Temple. In the account of these chief incidents, there is little difference

between St. Matthew and St. Mark. The former draws attention to the fulfilment of prophecy in the division of our Lord's garments, the latter to the same fulfilment in His crucifixion between two thieves.[1] St. Matthew adds the fact of the earthquake and the opening of the graves to his mention of the rending of the veil, and says that many bodies rose from the tomb and went into the city after our Lord's Resurrection, and appeared to many. The additions made to the history by the later Evangelists are characteristic, and extremely precious. Their value is seen at once when we remember that from St. Matthew and St. Mark we only hear of one of the seven words which our Lord spoke on the Cross—the cry of dereliction, "Eloi, Eloi, lamma sabacthani?" St. Luke adds the incident of our Lord's words, also, to the daughters of Jerusalem. St. John tells us of Pilate's refusal to alter the title of the Cross, and of the manner in which the prophecy about our Lord's garments was fulfilled most minutely and to the letter by the casting of lots for the tunic, which could not be divided. Then St. Luke adds the soldiers to the list of those who mocked our Lord—they had not been mentioned by the earlier Evangelists. He adds also the whole history of the penitent thief, having already mentioned the first word spoken by our Lord on the Cross—the prayer for the forgiveness of His murderers. St. John adds the mention of our Lady's standing at the foot of the Cross, and of the words spoken to her and himself. He explains the narrative as to the offering of the vinegar and gall to our Lord by mentioning the fifth word, "I thirst,"

[1] St. Matt. xxvii. 35; St. Mark xv. 28; Psalm xxi. 8; Isaias liii. 12.

and the sixth word, "It is consummated." St. Luke adds the last word of all, "Father, into Thy hands I commend My Spirit."

The short accounts which we possess of the deposition from the Cross and the entombment of our Lord are, in the same way, made up by successive contributions of the several Evangelists. St. Mark is, as usual, a little shorter than St. Matthew. He mentions the witness of the centurion to our Lord's holiness, the women standing afar off, the petition of Joseph of Arimathæa to Pilate, and the gift of our Lord's Body. He then simply says that Joseph took the Body down, wrapped it in a linen cloth, placed it in the tomb hewn out of the rock, and rolled a stone to the door. "Mary Magdalene and Mary the mother of Joseph saw where He was laid." St. Luke's account is very much the same, though he does not mention the names of the women in the first instance, and adds that Joseph of Arimathæa had taken no part in the measures against our Lord. St. John, as might be expected, is fuller than the others. He it is who alone tells us of the intention that the legs of our Lord, as well as of the thieves, should be broken on the Cross, and of the manner in which this was prevented in fulfilment of the type of the paschal lamb. He tells us in the same paragraph of the opening of our Lord's side by the lance, and of the blood and water which flowed therefrom. He mentions that Nicodemus joined Joseph of Arimathæa, and speaks of the Garden in which our Lord was laid, and of the reason for the haste in which everything was done. St. Matthew ends the narrative by two important additions. He tells us of the seal and guard set

upon the sepulchre on Holy Saturday, on account of the alarm of the chief priests, and of the visit to the sepulchre made by the holy women on the same day.

CHAPTER XIX.

The Resurrection and Ascension of our Lord.

In no part of the Gospel history is it more essential to keep in view the character of the records before us than in that which relates to the Resurrection of our Lord, and the forty days during which He remained on earth before His Ascension. Unless we understand the limits of the undertaking, so to speak, of the Evangelists, the ends which they had before them and the relation in which they place themselves to the great truths with which this part of the history is concerned, we shall certainly be disappointed in what they have done for us. They will seem to have left us scanty and disconnected notices, relating rather to what is accidental and secondary than to central truths and matters of primary interest, and we shall be inclined to wonder, as many who consider the faith of Christians to rest upon literary and documentary evidence alone have wondered, how it is that so little of formal and demonstrative argument is furnished us for the greatest and most vital of all those acts of our Lord which are proposed to us as the foundation of our faith. For this pre-eminence can hardly be denied to the great truth of the Resurrection.

We are not only in danger of finding undue fault with the Evangelical records as historical evidences. The devout contemplative soul may also complain that, whereas in the other portions of their narratives the Evangelists keep our Lord ever before us as the central figure in the picture—so central and prominent that all others are not merely subordinate to Him, but are actually, so to say, dwarfed by the extent to which He fills the eye—now, that we come to the moment of His triumph, to the gathering in, as it were, of the harvest for which His life and sufferings were the seed time, He is almost withdrawn from our sight save for occasional visits and manifestations, which do not fill up a tithe even of the short space of time during which we know that He was on earth after He had risen from the dead. Souls such as those of which we speak delight to accompany our Lord in thought from the moment at which His blessed Soul was breathed out into the hands of His Father. They love to trace as far as may be, His steps as He went down—without His sacred Body, which lay in the sepulchre for the appointed time—to the myriads of spirits who had passed out of this life in grace and faith, the patriarchs and prophets and saints of all ages, who, under whatever dispensation and law, had been redeemed by virtue of the Precious Blood which He had now shed upon the Cross. They love to contemplate the welcome and joy in Limbus, the deliverance which His approach wrought in Purgatory, the acknowledgment of His Empire even in the utterly miserable regions of Hell. Again, they would like to have been told by the Evangelists how the sacred Body, which had remained in the

grave united to the Divinity, was reanimated on Easter morning by His ineffably glorious Soul, and how it issued through the stone which had been rolled to the door of the sepulchre, as it had before left the womb of Mary. It would have delighted them if St. Luke, who has told us so much of the first months and years of our Lord's existence, in the womb and in the arms of our Blessed Lady, had been commissioned to speak of the first interview between our Lord and His Mother a few moments after His Resurrection, or if St. John, who was now charged with a filial attendance upon her, had been allowed to speak of that communing between Him and her, which Christian instincts naturally lead us to consider as the greatest occupation of our Lord during the forty days, when He was also engaged in comforting His friends or in instructing and confirming His Apostles for the great work which was now placed in their hands.

But all such desires must as yet be unsatisfied. Instead of juridical and historical demonstrations, instead of theological statements as to the constitution and work of the Church, instead of a revelation of that most intimate intercourse of our Lord's Heart with the heart that was nearest to His own, and of the sweets of Divine wisdom which were poured out with so much lavishness during the forty days, the earlier Evangelists take the fact of our Lord's Resurrection for granted, and tell us of transient and vision-like visits of our Lord to the devout women or to the Apostles. After recording so carefully the incidents of the Passion and Death of our Lord, they seem to leave almost untold the truths about His Resurrection, His Ascension into

Heaven, and the Mission of the Holy Ghost. And at the same time they imply and hint at what they do not relate—our Lord's intercourse with the Apostles, and His instructions to them concerning the Church.

The place for speaking at length on this great subject is not here, but we may note a few of the main truths which are included in the answer to the difficulty before us. In the first place, the Public Life and Mission of our Lord ended with His Death. When He rose from the dead, it was not to teach or work miracles, or gather together disciples as before. It would have been as easy for Him to go up again into the Temple to teach, or to stand in the midst of the assembled Sanhedrin, as it was to walk with the travellers to Emmaus, or appear to His Apostles in the Cenacle. If He had chosen, His Resurrection might have been as public as His Crucifixion. But the order of Divine providence was not arranged in this way. His Resurrection was indeed to be the foundation of the Christian faith, but it was to be so as in a truth addressed to and apprehended by faith. It was to be preached by certain official and chosen witnesses, whose word was to be guaranteed by Divine proofs, as the mission of our Lord Himself had been guaranteed. It was to be received on the authority of God speaking by His accredited messengers—not on the evidence which would be enough to attest an ordinary historical fact or to carry conviction in courts of justice, the evidence of women, or soldiers, or this or that devout and mourning friend of our Lord whom He might have consoled by His visible presence. Even the most authoritative of all evidences was not produced.

The best evidence, in an ordinary sense, for the death and resurrection of Lazarus would have been that of Martha and Mary. The best witnesses as to the restoration of life to the young man at Naim or the daughter of Jairus would have been their parents. No one's word could have weighed half so much respecting the certainty of our Lord's new life as that of His Mother who had seen Him die. But Mary was not one of the appointed witnesses to the doctrinal fact of His Resurrection. The faith of the world was to rest upon the witness of the Apostles.

This witness, again, was not to be rendered in writing. Faith comes by hearing, and hearing by the word of God. When a new Apostle had to be elected in the place of Judas, St. Peter describes his office as that of "a witness of our Lord's Resurrection."[1] When St. Peter addressed the multitudes on the Day of Pentecost, the doctrine which he proposed to them was, "This Jesus hath God raised again, whereof we are witnesses."[2] To the people in the Temple he said, "The Author of life you killed, Whom God hath raised from the dead, whereof we are witnesses."[3] "With great power," says St. Luke, "did the Apostles give testimony of the Resurrection of Jesus Christ our Lord."[4] When St. Peter opened the doors of the Church to the Gentiles in the person of Cornelius and his friends, he spoke of our Lord "Whom God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with Him

[1] Acts i. 22.

[2] Acts ii. 32 [3] Acts iii. 15. [4] Acts iv. 33.

after He arose again from the dead."[1] The language of St. Paul is the same, whether to Jews and proselytes, as at Antioch in Pisidia, or to heathen philosophers, as at the Areopagus in Athens. "God raised Him up from the dead the third day, Who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present are His witnesses to the people."[2] And again, "God hath appointed a day wherein He will judge the world in equity by the Man Whom He hath appointed, giving faith to all, by raising Him from the dead." In the trial before the High Priests he cried out: "Concerning the hope and resurrection of the dead I am called in question." To Agrippa he said: "Why should it be a thing incredible that God should raise the dead?"[3] And when, in his Epistle to the Corinthians, St. Paul has to speak of the Christian doctrine of the Resurrection as based upon the actual Resurrection of our Lord, he enumerates, as it were, the official witnesses to the latter, St. Peter, the eleven, the five hundred brethren at once, St. James, all the Apostles, and last of all himself. Yet, at the time when St. Paul wrote, he had had St. Luke with him for many months, and he seems almost to quote his Gospel a few chapters before in this same Epistle to the Corinthian Christians, where he speaks of the institution of the Blessed Eucharist. St. Matthew's Gospel, as well as St. Mark's, had been written before this. But he does not refer to books or documents. He rests the faith of the Resurrection on the living witness of the Apostles and the Church.

[1] Acts x. 40, 41. [2] Acts xiii. 30, 31. [3] Acts xvii. 31, xxiii. 6, xxvi. 8.

This is enough to show, at least, what the Gospel narratives as to the Resurrection of our Lord were not meant to be, as also the further truth that the divinely appointed evidence as to the Resurrection on which that faith is built which is the condition of salvation,[1] is altogether independent of them. It is true that the Gospels record more than one of the occasions on which our Lord manifested Himself to His Apostles. But their witness was made to all the world long before the Gospels were written. As the Scriptures are the history of Revelation, rather than Revelation itself; as the Gospels are the records of our Lord's teaching and legislation, rather than that teaching and that legislation themselves; so in this particular part of their works the Evangelists are the historians of the divinely appointed testimony to the Resurrection of our Lord—they do not themselves furnish that testimony.

This may help to explain some, at least, of the difficulties of which we are now speaking. It explains why our Lord's footsteps are not traced day by day, His actions noted, His words recorded. It explains why the Apostles are, if we may so speak, the prominent or at least the central figures in the whole account. To them the women are sent, of them the angels speak, and our Lord Himself. The exquisite considerateness of manner in which the truth is brought home to them, the care which our Lord took to break it gradually, the beautiful condescension and grateful remembrance of intended services which characterize His dealings with the

[1] "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved." (Romans x. 9.)

holy women, His compassionate care for such doubters as the two whom He accompanied to Emmaus, are all features in the picture which are subordinate to the great truths of their witness, the powers given to them to confirm it, the graces and the commission with which it was accompanied. Even such scenes as that of the hesitation of St. Thomas and the upbraiding of the Apostles by our Lord for their incredulity have a new value given to them by these considerations. And we understand better why some of the manifestations of our Lord which are mentioned by St. Paul are not related by the Evangelists, such as the special appearances to St. Peter and St. James.

We may now proceed to put in order, as far as is possible, the several accounts which remain to us in the Gospels of the incidents of the great day of the Resurrection. The Resurrection itself was unwitnessed, as far as we know, by mortal eye. When our Lord's Soul once more entered into the sacred Body which was lying in the sepulchre, it needed no power but its own to pierce the stone and issue forth at will. The Roman guards were the only persons present, and we are nowhere told that their eyes were enlightened so as to discern the heavenly majesty of the Risen Body of our Lord. Early tradition has pointed out the spot on Calvary, very near indeed to the sepulchre, where our Blessed Lady was when our Lord manifested Himself to her; and we need not attempt to trace His footsteps any further until He must have left her to console that other Mary, who had stood by her at the foot of the Cross. Soon after His Resurrection, but we are not told at what interval, occurred the first incident

of which the Gospels give any account.[1] "Behold, there was a great earthquake; for an angel of the Lord descended from Heaven, and coming, rolled back the stone, and sat upon it. And for fear of him the guards were struck with terror, and became as dead men." Thus was the sepulchre opened to the visits of our Lord's friends, and the soldiers, who might have hindered their free approach, filled with consternation, and even as it appears, put to flight. It was as yet not dawn, some time before sunrise.

We now return to the holy women from Galilee, whom we have found the Evangelists mentioning in their accounts of the crucifixion and sepulture of our Lord. Three of these are mentioned by name by St. Matthew and St. Mark, Mary Magdalene, Mary the mother of James and Joses, and Salome. The first two of these had watched the burial on Friday evening—sitting over against the sepulchre, and seeing where He was laid. On Saturday the same two came to visit the sepulchre, just as the evening fell. After sunset they purchased aromatic ointments and spices, in order that, as soon as morning dawned, they might come and perform for our Lord's sacred Body the rites which had been omitted on Friday on account of the pressure of time. But our Lord had many such devoted friends at that time in Jerusalem or in its neighbourhood—for some of them may have had to come as far as from Bethany. St. Luke mentions another small party of these women, whom he does not name, but who are distinguished from the former by the circumstance which he inserts—as he has inserted so many other apparently slight

[1] St. Matt. xxviii. 2—4.

touches for the purpose of marking a difference—that they went home after the entombment of our Lord and prepared spices and unguents, and then rested on the Sabbath according to the commandment. They are thus distinguished from the others just now mentioned. Among these women was Joanna, wife of Chusa, the steward of Herod, whom St. Luke has mentioned in an earlier part of the history as following our Lord about and ministering to Him, in company with Mary Magdalene, Susanna, and others. There seems to have been no concert between this second party and the party to which Salome belonged—all were eager to honour our Lord, and would be sure to work together in perfect harmony when they met at the sepulchre.

It may be considered as certain, from the incidental statements of the Evangelists, that the Apostles had been more or less collected together during the night of Friday or the day of Saturday, or that at least some of them were with St. Peter and St. John, probably at no great distance from Calvary and the sepulchre. As both these sites were outside the walls—which here made an angle inwards, thus half enclosing the holy places—they might be approached from any of the gates of the city, which were left open at such times, and the parties of women would issue from one gate or from another according to their convenience. This would depend on the part of the city in which they were lodged. It appears, from the outline of the walls and the nearness of the Holy Sepulchre to the city, that it might be approached in three or four different directions at the same time by parties who would not see one another or meet until they were close to

the spot. The first persons to approach the sepulchre in the deep twilight was the party mentioned by St. Luke, unless we are to suppose from St. John that Magdalene had already been before them.[1] Or she may have joined them when they were near the spot. She was that loving soul, who was the last to visit the tomb at night and the first to be there in the morning. She was the earliest to see that the stone was rolled away—indeed, we are not certain that she had not been and gone before the others approached. She darted at once to the house where Peter and John were, her mind full of anxious forebodings. "They have taken our Lord from the sepulchre, and we know not where they have laid Him!" She had seen the guard around the tomb on the night before, and she at once leapt to the conclusion that violence had been offered to the sacred Body. Meanwhile the other women went on, without her, if she had joined their party at all, or they came to the sepulchre soon after she had left it, if they had approached by a different path. They found the stone rolled away, and went in. The Body of our Lord was not there! They were filled with consternation, when two angels in shining robes appeared to them, and as they stood trembling, with their eyes on the ground, gave them the first message concerning the Redeemer. "Why seek ye the living among the dead? He is not here, He is risen! Remember how He spoke to you when He was yet in Galilee, saying that the Son of Man must be delivered into the hands of sinners, and crucified, and rise on the third day." The women went home, and told what they had

[1] St. Luke xxiv. 1—12; St. John xx. 1—10.

seen to the eleven Apostles and the other disciples. As these were not assembled in any one place, it is clear that the news brought by these holy women could have spread only gradually from mouth to mouth.

Meanwhile, or even before this, Magdalene had told Peter and John that the sepulchre was empty. The two Apostles immediately ran in all haste to the spot. St. John came first, and saw the linen cloths in which our Lord's Body had been wrapped, folded up and laid apart. Peter came up a few moments later, and went in. He observed that the cloths were separated, the handkerchief which had covered our Lord's head being laid apart from the rest. St. John went in after St. Peter. He saw and believed! The truth flashed to his mind, that his Lord was risen. He speaks as if they ought to have known this from the Scriptures, but they did not yet understand them. Peter went home musing on what he had seen, and St. John with him. But Magdalene knew no home but the sepulchre itself, where she had last seen our Lord.[1] She stood outside weeping. In her grief, she went in, and leant over the tomb. The two angels were now there, sitting, one at the head and the other at the feet, where our Lord's Body had been laid. They did not chide her as the other women, or speak of our Lord's Resurrection, for our Lord Himself was to be her Consoler. "Woman," they said, "why weepest thou?" And she answered in the same words which she had used to Peter and John, "They have taken away my Lord, and I know not where they have laid Him!" She turned round as she

[1] St. Mark xvi. 9—11; St. John xx. 11—18.

spoke, and saw that some one else was standing by her. He too said, "Woman, why weepest thou?" She thought He was the gardener, and said to Him, "Sir, if thou hast taken Him away, tell me where thou hast laid Him, and I will carry Him away." Then she heard the voice which she knew so well. Jesus said to her, "Mary!" She turned and threw herself at His feet. "Rabboni! Master!" And as she began to embrace and hold them, He bade her not do so. It was He Himself as before, and no vision. He had not yet ascended to the Father. He was still here. But she was to go and tell His brethren that He was to ascend to His Father and their Father, to His God and their God. Thus the first message sent to the Apostles was from the angels, and had reference to our Lord's Resurrection. The second came from our Lord Himself, and related to His Ascension. The women who took the first message had not seen our Lord. The Magdalene, who took the second, had been the first of all her companions to be allowed to see Him. Her own statement went as far as the message of the others, inasmuch as she was a witness that our Lord was risen, and the message she carried went still further.

A little later the sun had risen, and the party of women mentioned by St. Matthew and St. Mark were on their way to the sepulchre.[1] They may have had further to come than the others, and their spices and unguents had not been bought or prepared till the night before. This party, if it were one and not two, included Mary, the mother of James the Less, and Salome, the mother of the sons

[1] St. Matt. xxviii. 5—11; St. Mark xvi. 2—8.

of Zebedee. If Magdalene was with them, after her message to the Apostles, she kept her secret to herself. But the manner in which the names are put together by the Evangelists does not make it necessary to think that all whom they enumerated were together in their visits to the tomb. As the holy women approached, they talked about the difficulty of moving the stone. "Who shall roll away for us the stone from the door of the monument?" But they found the stone already removed. They entered the tomb, and found a young man in a white robe sitting on the right hand. This was the Angel of whom St. Matthew has spoken, as having come down from Heaven at the time of the earthquake, who rolled the stone away and sat upon it. He told the holy women that they were not to fear, for they sought Jesus Who had been crucified. "He is risen, as He said. He is not here. Behold the place where the Lord was laid!" They were to go quickly and tell the disciples that He had risen. Peter was especially to be told. The Lord would go before them into Galilee. "There ye shall see Him. Lo, I have told you!"

They ran out, and fled from the tomb, in terror and fright, telling no one whom they met of what had passed. Their message, as is clear, went a little beyond even that which our Lord had sent by Magdalene, in which no mention had been made of Galilee, no promise that they themselves should see our Lord. Our Lord is always far better than He promises to be, and so these women, who had been told that they should see Him in Galilee, had not gone far, before He stopped them Himself. "Hail!" He said to them. They ran up to Him

and embraced His feet, and adored Him. He bade them fear nothing, but go and tell His brethren that they were to go to Galilee, there they would see Him. Again we notice a promise which was to be fulfilled far sooner than the words expressed—a promise meant, as it were, to prepare the hearts of the Apostles for its own anticipated fulfilment.

During the rest of the day we find but few incidents to chronicle. The three several messages by the women are summed up by St. Luke in his historical way—the message by Mary Magdalene, the message by Joanna and her party, and the message by Mary the mother of James and Salome and her party. These were the women, he says, who told these things to the Apostles. "Their words seemed to them as wild ravings, and they did not believe them." Meanwhile the news of the disappearance of our Lord, of the earthquake, and the Angel who rolled away the stone, was communicated by the soldiers to the chief priests, and by them to some at least of the Council. Nothing could move them from their obstinacy. They gave the soldiers a large sum of money, and bade them say that the Body of our Lord had been stolen by the disciples while they, the guards, were asleep. If Pilate heard of it, and was inclined to punish the guard, the chief priests would protect them. This was the origin of a common report which became current among the Jews as an explanation of the disappearance of our Lord's Body.

The little band of the disciples, outside the Apostles, was as full of doubt and hesitation as the Apostles themselves. As yet, only the holy women professed to have seen our Lord. He left the report

to work its way and prepare heart after heart for the astounding and most marvellous truth. Two of the party, one of whom was Cleophas, set out in the course of the day for Emmaus, a village at a considerable distance.[1] He joined them in appearance as a stranger, entered into conversation with them, and asked the cause of their sorrow. They told Him of the death of their Master, of the women, Joanna's party, who had visited the sepulchre and seen the angels, who declared Him to be alive, and of the inspection of the tomb made by Peter and John. More they had not heard. Our Lord reproached them for their dulness in believing what had been so plainly foretold in Scripture, and expounded to them passage after passage that related to His own Person. When they arrived in the afternoon at Emmaus, they urged Him to come and lodge with them, as it was towards evening, and then, when they sat down to their meal, He took bread, and blessed it and gave it to them, and by this familiar action they knew their Master and Lord. He was gone at once, and they too returned in all haste to Jerusalem, to tell what they had seen to the rest. Their tale was not believed, but when they went to the eleven Apostles it was confirmed. In the course of the day our Lord had appeared to Peter himself, and there was no more doubt. "The Lord is risen indeed, and hath appeared unto Simon." This is the manifestation of which St. Paul speaks in the first place, because it was the first manifestation made to one of the appointed witnesses who were to testify to the world. It mattered very little whether the tale told by the two travellers was

[1] St. Mark xvi. 12, 13; St. Luke xxiv. 13—35.

credited or not, and it is not wonderful that we should be told that they were disbelieved by some, as St. Mark tells us—all the more as their story implied a further revelation of the new conditions of the Risen Life of our Lord, Who, if He was not in more places than one, at least passed from one place to another with a celerity and freedom which in itself must have seemed miraculous.

Thus at the close of the first Easter Day the hearts of the disciples of various classes in Jerusalem had been prepared for the full certainty of faith as to our Lord's Resurrection. If it seems to us that the revelation was unduly delayed, or broken to them with a gradual care which appears unintelligible, it is because we do not understand either the extremity of consternation and distress into which the sudden catastrophe of the Passion had thrown them, or the immense importance attached by our Lord to the merit of faith. He had it in His power to bring home the truth with the utmost certainty of conviction, by the evidence of the senses, to all the inhabitants of Jerusalem at once, from Pilate or Caiphas or Herod downwards. The way which He chose was the way which we know was the best, because He chose it, and it was the most consonant to the whole character of God's providence in regard of the new Kingdom. The law of that providence made the acceptance of truth depend on the will, in the sense in which we say that faith in general depends on the will, and therefore the Apostles and others had to be dealt with in the gentlest way. If all had been able to believe in the truth of the Resurrection at the simple word of the women, or like St. John, at the sight of the empty sepulchre,

we cannot doubt that it would have been better. Our Lord would then have been able to commence at once the instruction of His Apostles in the things concerning the Kingdom of God, which were to be the main topics of His conversation with them during the few weeks that were to pass before His Ascension.

The disciples who had returned from Emmaus were still speaking of what they had seen, and hearing what had passed in Jerusalem during their absence, when our Lord Himself suddenly stood in the midst of the holy company.[1] The doors were fast shut, "for fear of the Jews," and He entered without opening them or giving any sign of His approach. He addressed them for the first time with the salutation which expresses so well the peculiar and characteristic grace which He had won for Heaven and earth, men and angels, by His triumph over sin and death, "Peace be with you!" "It is I, fear not," He added, and when they shrank back in fright and trouble, He bade them see His hands and feet, in which He still preserved the marks of His glorious wounds, and bade them feel Him, that He was not a spirit. Even then their joy was so great, as in a way of its own to hinder their belief, wherefore He asked them for something that He might eat, and they gave Him part of a broiled fish and a honeycomb. He ate some of this, and afterwards gave the rest to them. It was then that He solemnly commissioned the Apostles, sending them, as His Father had sent Him; and breathed on them, saying, "Receive the Holy Ghost," and gave them power to forgive and retain sins.

[1] St. Luke xxiv. 36—43; St. John xx. 19—29.

We have one more appearance of our Lord to the Apostles chronicled for us before that departure into Galilee which had been spoken of by Himself before His Passion, and also by the angels and by Himself to the holy women after the Resurrection. This was just a week after the appearance of which we have been now speaking. Thomas had not been with the rest when our Lord visited them, and when he was told of what had passed he declared that he would believe nothing but his own senses. He must see the marks of the nails and feel them for himself, and put his hand into the wound of our Lord's side. Our Lord then appeared this second time to all the Apostles, Thomas being now with them, and gave him the test on which he had insisted. Thomas confessed his faith, calling Him "My Lord and my God." Then our Lord summed up, as it were, the whole of these successive manifestations of Himself in Jerusalem, saying, "Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen, and yet have believed."

A week out of the forty days had now passed, the feast was over, and the multitudes of strangers from distant lands, as well as from Galilee and Peræa, were hastening to their homes. Galilee had been fixed by our Lord as the scene of the manifestations of Himself which He had promised to make to them after the Resurrection, and there some weeks were now spent by the Apostles and other disciples. We are not told of any more manifestations in Jerusalem before the journey of the company of disciples to Galilee, and we must suppose that faith in the Resurrection spread gradu-

ally among the mass of the disciples as distinguished from the Apostles. But a veil hangs over by far the greater part of this blessed time, nor are we told of the particulars of any teaching of our Lord except in the few prominent instances which yet remain to be mentioned. The most detailed account of any appearance of our Lord is that which is given by St. John as the third manifestation that was made to the Apostles.[1] This was the occasion when seven of them were together fishing, St. Peter, St. Thomas, St. James, St. John, St. Bartholomew, or Nathanael, and two others. They fished all night, as once before in the early days of our Lord's Public Ministry, and caught nothing. In the dawn of the morning our Lord was on the shore near them, but they did not know Him. He asked them if they had any food, and when they answered: No, He bade them cast their net at the right side of the boat. The net was filled with fishes. St. John had already discerned our Lord, and told St. Peter Who it was. St. Peter leapt into the sea in his short tunic, and made for the land. The others followed in the boat, dragging the net. They found our Lord, with a fire of coals burning, a fish upon it, and some bread. Then our Lord told them to bring some of the fish which they had caught, and Peter dragged the net to land, with a hundred and fifty-three large fishes in it. The net was unbroken. Our Lord bade them come and take their food, no one asking Him Who He was, "knowing that it was the Lord." Then it was that our Lord asked St. Peter three times whether he loved Him more than the others. Each time St. Peter answered in

[1] St. John xxi. 1—14.

almost the same words, and received the charge to feed the sheep and the lambs.[1] The last time St. Peter was pained at the question, and told our Lord that He knew all things, He knew that he loved Him. Then our Lord prophesied to him of his martyrdom: "Amen, amen, I say to thee, when thou wast young thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not." Now, too, St. Peter asked our Lord what was to be the lot of St. John, and received the mysterious answer, "So I will have him to remain till I come. What is it to thee? Follow thou Me."

The other chief manifestation of this time in Galilee is that of which St. Paul speaks in the passage to which reference has already been made, when our Lord was seen, as he says, by more than five hundred brethren at once. It is clear that a manifestation of this kind could hardly have taken place near Jerusalem, without attracting great notice. Although it was perfectly easy for our Lord to quell by an exertion of power any attempts that might have been made to hinder such an assembly, or to prevent any measures that might otherwise have been taken in consequence, it was not in accordance with the Divine order of providence that any display of power of that kind should be made. On the contrary, one of the reasons which may fairly be assigned for the retirement into Galilee at this time, is the security which would be afforded thereby for the meetings of the disciples and for the quiet communings with the Apostles with which our Lord

[1] St. John xxi. 15—24.

was now chiefly occupied. Galilee would be all the more secure, inasmuch as a considerable space of time had now passed since our Lord had been seen in that province in the exercise of His ordinary Ministry. It must always be uncertain whether we are to consider the juxtaposition of certain incidents in St. Matthew, and indeed, in this part of the history, in the other Evangelists also, as a sure sign that the incidents thus placed side by side were actually connected in time and scene. But there seems no reason for doubting that St. Matthew intends us to consider that at this great meeting, which he speaks of as a meeting of the eleven Apostles on a mountain which our Lord had appointed,[1] the great charge was conferred upon them with which the narrative of the first Gospel is closed. Thus this manifestation would in a manner correspond to and be the complement of the manifestation on the shore of the Sea of Tiberias, of which we have last spoken. Upon that occasion our Lord conferred on St. Peter the supreme care and government of His Church, in the presence of other Apostles. At this on the mountain our Lord conferred upon the whole Apostolic body, as it seems, in the presence of a large body of believers, the commission to be the teachers of the whole world. "All power is given to Me in Heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to keep all things whatsoever I have commanded you, and lo, I am with you all days, even unto the consummation of the world."

[1] St. Matt. xxviii. 16—20.

We have spoken of the final manifestations which are given by St. Matthew and St. John: it remains to say a few words as to those which end this part of the history in St. Mark and St. Luke. Each Evangelist concludes his work with a characteristic passage, in harmony with the general tone which has pervaded his Gospel. St. Mark mentions the message to the Apostles to go into Galilee,[1] but he gives us no account of anything that passed there. The scene of his last passage is evidently Jerusalem. He tells us that our Lord, "at a later time," appeared to the Eleven as they were at meat, and that He upbraided them with their incredulity and hardness of heart in not believing those who had seen that He was risen. This incident seems to belong very naturally indeed to the first Easter Day, and may perhaps appear out of place at a later point of time, especially after the return of the Apostles to Jerusalem, which must have taken place before the Ascension. It must remain quite uncertain, as has been said, whether this manifestation of Himself took place at the earlier date or at the later, but as it seems in St. Mark to be connected with the last words of our Lord which he records, there can be no reason against placing it there. When we remember the importance and the prerogatives of faith in the new Kingdom, it need not surprise us to find our Lord at the very last so earnestly rebuking the founders of that Kingdom, for their own defects in this regard. St. Mark brings out especially the power of miracles as conferred on the Apostles and on believers generally in order to authenticate their mission. "He said to them, Go into the whole world,

[1] St. Mark xvi. 14—20.

and preach the Gospel to the whole creation.[1] He that shall believe and be baptized shall be saved, and he that shall not believe shall be condemned. But these signs shall follow those who believe; in My Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink anything deadly, it shall not hurt them, they shall lay their hands on the sick, and they shall recover." And the Evangelist adds, that our Lord was afterwards taken up into Heaven, and sitteth at the right hand of God. "But they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs which followed."

St. Luke's last manifestation is one in which our Lord speaks to the Apostles of the fulfilment which had been necessary of all that had been written concerning Him in the Law of Moses, in the Prophets, and in the Psalms.[2] He then opened their intelligences that they might understand the Scriptures. "So it is written, and so it did behove Christ to suffer, and to rise again from the dead the third day, and that penitence and remission of sins should be preached in His Name unto all nations, beginning from Jerusalem. And you," He said, "are the witnesses of these things. And I send the promise of My Father upon you; but do you abide in the city, until you be clothed with power from on high." St. Luke concludes his Gospel with a short mention of the Ascension of our Lord, in the act of blessing them. "And they adoring Him returned unto Jerusalem with great joy, and they were always in the Temple, praising and glorifying God."

[1] πάσῃ τῇ κτίσει. [2] St. Luke xxiv. 44—53.

A few passages from St. Luke's other work, the Acts of the Apostles, which is in truth a continuation of the Gospels, relating the Life of our Lord in His Church, must suffice to end this history.[1] The Acts open with a more detailed account of what took place just before the Ascension than has been given in the Gospel. Our Lord, we learn, appeared to His chosen Apostles for forty days, speaking of the Kingdom of God. He bade them remain in Jerusalem, to await there the promise of His Father, which they had heard from Himself, "for John indeed baptized with water, but you shall be baptized with the Holy Ghost after these few days." They asked Him whether He was now about to restore the Kingdom of Israel. He told them that it was not for them to know the times and seasons which the Father has kept in His own power. Their work was to receive the power of the Holy Ghost which should come upon them, and to be witnesses to Him in Jerusalem, in all Judæa, in Samaria, and to the very end of the earth. While He was speaking He was raised up, and a cloud received Him out of their sight. They remained gazing up into heaven, when two angels stood by them and addressed them as Men of Galilee! why did they stand thus looking up into heaven? "This Jesus, Who is taken up from you into heaven, shall so come as you have seen Him go into heaven." Then they returned to Jerusalem to await the coming of the Holy Ghost. St. Luke goes on to relate the beautiful story of the beginnings of the Christian Church, the Apostles remaining in prayer with our Blessed Lady and the

[1] Acts i. ii.

holy women, the election of St. Mathias in the place of Judas at the bidding of Peter, the coming of the Comforter on the Day of Pentecost, the miracle of the tongues, St. Peter's address to the multitude, and the first admissions by Baptism into the fold of our Lord.

The description which St. Luke gives of the fervour of that first Christian Church seems to gather into itself all the characteristic features which might be expected in a community which was the purest and freshest outburst of the seed sown in our Lord's Human Life—unity in the Apostolic doctrine, in the reception of the Blessed Sacrament, and in prayer, the supernatural power of the Church manifesting itself in holy fear which it produced by its display of miraculous power, and, still more wonderful and beautiful, the multitude of believers of one heart and soul, having even their earthly possessions in common, ever praying and praising God in the Temple, filled with a simple holy joy and peace, winning the love and favour of all around, and drawing by the charm of their lives and characters great numbers into the fold. Other and darker lines were soon to be introduced into the picture, and the brightness of its heavenly beauty was soon to become dim, for the history of the Church was not to be in the main different in its incidents from the history of our Lord Himself. But here, while the fair vision is as yet undarkened with gloom, before persecution comes from without, before national jealousies spring up within, before St. Peter has to use his magisterial power in punishment, before Stephen wins the first martyr's crown and sets the example of efficacious prayer for the

conversion of persecutors, before the first heresies and the first schisms, the first controversies and the first apostasies, even before the Church is thrown open to the Gentiles, and their great Apostle rises to take his place by the side of St. Peter, we may fitly pause and close the volume of the earthly history of the Works and Words of our Saviour.

CHAPTER XX.

The Resurrection and Ascension in the Four Gospels.

SOMETHING has already been said as to the disappointing character of the Gospel records of the Resurrection of our Lord and of all that followed upon it—disappointing, that is, unless they are viewed in the true light. It would seem as if the Evangelists, at least the two earlier of them, had almost thought their work was over when they had finished the account of our Lord's Death and barely mentioned His Resurrection. The last-named mystery was the dogmatic foundation of all the hope of the Christian hereafter and of all his spiritual life here. The details seem dwarfed in the importance of the central truth. They speak of it as a truth which was so familiar to those to whom they addressed themselves as to dispense them from distinguishing times and places and circumstances. So it is with people who talk or write about some great and all absorbing event of which they have been witnesses, and with which those to whom they speak or write are perfectly conversant. It is not

difficult to harmonize the accounts of the several Evangelists, as has been shown in the preceding chapter. The only difficulty comes from the abruptness and brevity of the writers on whom we depend, and the immense difference between ourselves and those for whom they at first wrote. This difficulty naturally decreases in proportion as the writers recede in point of time from the great event of which they are speaking. There is no abruptness of transition in the narrative of St. John, and less in that of St. Luke than in those of St. Matthew and St. Mark.

St. Matthew and St. Mark may very well be taken together. St. Mark is here, as in many parts of his Gospel, a silent commentator and explainer of St. Matthew. The account in each may be divided into three very simple heads, and as we find the same order followed, more or less, even by the latest Evangelists, we may fairly consider that it is founded on the nature of the subject-matter. First there is an account of the women going to the sepulchre, and receiving the message from the Angel, that our Lord was not there, and that the disciples are to see Him in Galilee. Then there is the appearance of our Lord Himself to the eleven Apostles. Thirdly, there is a charge or commission given by our Lord concerning their future work in the world. That is, the simplest elements of the Gospel statement as to the Resurrection come to these three: how the Apostles were first informed by others of the truth, how they knew it themselves, and the commission which their Risen Master gave them. Around these central and simple elements each Evangelist has grouped some

other facts of his own, but these form, as it were, the skeleton of the Gospel narratives.

St. Matthew and St. Mark name the same women in their respective accounts, except that St. Mark adds Salome to Mary Magdalene and Mary the mother of James. Each of these Evangelists mentions them as watching the burial of our Lord on Friday. St. Matthew adds that on Saturday, towards the close of the day, the two Maries came to visit the sepulchre. St. Mark adds that on the evening of Saturday, after the Sabbath was over, they bought their spices and ointments for the pious work which they contemplated performing on the morrow. But St. Matthew then leaves them. He passes abruptly from the Saturday night to the Sunday morning, and from the women preparing their spices to the sepulchre of our Lord and the guards around it, of whom he had just before been speaking. He mentions the earthquake after our Lord's Resurrection, the Angel rolling away the stone and sitting on it, and the terror of the guards. All this of course took place before the women approached the sepulchre in the morning, though on account of his great abruptness and conciseness St. Matthew, if he were a modern writer, might be thought to lead us to understand that the women were present, unless he showed either by word or by a division in his work, that he was passing to a new subject. He then tells us what the Angel said to the women whom he does not name, and who therefore must be supposed to be the same as those whom he has named before, or at least to have been a company including some of them. He makes no mention of their approach, or of their entering the

sepulchre, but he tells us how they went out of it, and ran to tell the Apostles, and were met on their way by our Lord, Who sent them with the same message to the Apostles as that which they had received from the Angel. Then he tells us of the guard going into the City and of the bribe given them by the chief priests. This is the first part of the history as he relates it, that is, this is what he tells us of the way in which the news of the Resurrection was sent to the Apostles. The second part consists of the apparition of our Lord to the Eleven on the mountain in Galilee which He had appointed, which seems to have been the apparition to five hundred brethren and more of which St. Paul speaks. St. Matthew then proceeds to the third part of the history, as to which he mentions the charge to go and teach all nations, baptizing them and instructing them in all that our Lord has commanded, and His promise to be with them all days even unto the consummation of the world.

St. Mark's account must be considered as an independent narrative, which also silently comments on and explains St. Matthew. As to the first part of the whole, he adds the name of Salome to that of the two Maries, when he speaks of the women who prepared ointments overnight. We may understand this, not as obliging us to think that all the three whom he mentions are the subjects of his narrative as it proceeds, but rather as intimating that what he there relates happened to some of them. He omits all mention of the earthquake and the guard. He distinguishes, moreover, very carefully the time of the approach of the women to the sepulchre: it was very early, but the sun had risen.

This makes it clear that the visit was comparatively late. He mentions, in his picturesque love of details, the conversation of the holy women about rolling away the stone. He tells us they entered in and saw the Angel, "a young man," sitting on the right, the side on which the slab of the holy sepulchre is. He mentions the message given to the women to carry to the Apostles, and then leaves them, saying that they fled from the sepulchre in trembling and fear, and told no one as they went. Then he omits the appearance of our Lord to them, and, as if to restore her to her rights, he says that the first to whom our Lord appeared was Mary Magdalene, "early on the Sunday." It is clear that he substitutes this appearance to Mary Magdalene alone for that which St. Matthew has mentioned to the women together, among whom she may or may not have been —but, taking the whole evidence together, it may seem most likely that she was not. St. Mark then mentions very shortly the appearance of our Lord to the two travellers to Emmaus, though he does not name the place. This is the first part of his narrative. The second consists of the visit of our Lord to the Eleven while at meat when He upbraided them for their incredulity; and the third part is the charge to go and preach the Gospel to the whole creation, and the promise of miraculous signs by which the charge was accompanied.

St. Luke, in the history of the Resurrection, plays the same part as in the rest of the Gospel narrative. That is, his narrative is complete in itself, he as far as possible prefers to give new incidents which resemble those which have been already given by the Evangelists who have preceded him, rather than

to relate exactly what the others have related, he supplements what requires supplementing, and while he writes throughout as an historian he gives a colour and character of his own to the whole story which makes it as individual as the tone of a voice or the expression of a countenance. His parallelism rather than identity with St. Matthew and St. Mark begins from the last touches which he gives to his account of the entombment of our Lord. For he mentions the women who had followed our Lord from Galilee as watching the burial, and their going home that evening and before the Sabbath had begun, preparing their spices and unguents. This is enough to tell us, in St. Luke's modest way, that he is speaking of a party of women different from that which had been mentioned by St. Matthew and St. Mark. Then he carries on the history of these same women. They came to the sepulchre deep in the twilight—evidently therefore before the others, who, as St. Mark tells us, did not arrive until the sun had risen. Here again we have one of St. Luke's notes of difference. They find the stone rolled away, go in, and the Body is not there. Two Angels, instead of one, appear to them, and ask them why they seek the living among the dead, and remind them of the words of our Lord as to His Passion and Resurrection, while He was in Galilee. No charge is given to them to tell the Apostles, but they go and tell these things to the Eleven and the other disciples. These words appear to them as idle wanderings, and are not believed. This is St. Luke's contribution to the first part, as we have called it, of the three into which the Gospel narrative of the Resurrection may be divided. He sums up by

naming the women who "told these things to the Apostles," but this catalogue is not to be considered as including those only who belonged to the party of which St. Luke has himself spoken. It is an enumeration of all the women who at different times brought messages to the Apostles—Mary Magdalene the first, Joanna and her companions, the second, and Mary mother of James and the others with her, the third. As the Apostles were the witnesses to the world, so these women were to the Apostles the witnesses whose word they ought to have believed at once.

St. Luke's further account hangs together without any break. He mentions first, in a few words, the visit of Peter to the tomb. Then he gives at full length the story of the travellers to Emmaus, and how our Lord made Himself known to them in the "breaking of bread." The account which Cleophas and his companion gave our Lord of the state of their knowledge as to the incidents of the day before they left Jerusalem exactly coincides with that which one would give who had heard the account of the women whom St. Luke has already mentioned, for he speaks of their having been to the sepulchre before light, of the vision of angels, that is, more than one, and he makes no mention of an order to go to Galilee. The message to go into Galilee was not sent by them. The other fact he mentions is the visit of "some of ours," that is, Peter and John, to the tomb. We cannot doubt that the visit thus paid by St. Peter prepared his mind, at all events, for the fulness of faith which was afterwards rewarded by our Lord's appearance to him, of which the travellers are informed when they return to

Jerusalem. St. Luke then proceeds to what we have called the second element in the history. He says nothing of those appearances of our Lord to His Apostles of which St. Matthew and St. Mark have spoken, but he adds the entirely new incident of His appearance to them on the very evening of Easter Day, when He entered while the doors were shut, showed them His hands and feet, bade them feel Him, and even ate something with them. Then St. Luke passes at once, without any mention again of Galilee, to the charge or instruction which our Lord gave to the Apostles—as it seems, at a time subsequent to that of the first apparition to them on Easter Day, at which our Lord conferred on them the Holy Ghost and the power of absolution, of which this Evangelist makes no mention. St. Luke's instruction relates to the fulfilment of the Scriptures, to the gift of intelligence given to them at this time, to their duty as witnesses, and the command to remain in Jerusalem until the coming of the Holy Ghost. He then, as has been said, briefly mentions the Ascension and the time they spent in retirement, "being always in the Temple praising and blessing God."

In the last place we turn to St. John, and we find the same main divisions of the short story, which is all that belongs to the sphere of the Gospel records as to the Resurrection and the forty days. The single figure among the women who are commissioned to break the great tidings to the Apostles is in this Gospel, Mary Magdalene. Whether her first visit to the sepulchre "while it was yet dark," was in company with the other women who are men-

tioned by St. Luke or not, she alone is named by St. John. On seeing the stone taken away from the door she runs at once and tells Peter and John: "They have taken away our Lord from the monument, and we know not where they have laid Him!" Then Peter and John run to the sepulchre, the latter reaching it, the former entering it, first. St. John "believes," and with St. Peter retires again. Mary remains outside weeping, and our Lord appears to her as has been related above. He bids her go and tell His brethren of His Ascension—the next great mystery to be accomplished in the unfolding of the counsels of God. St. John then passes on to the second head of the history. He relates the same appearance to the ten Apostles which St. Luke has spoken of, but he passes quickly over that part of the scene which St. Luke has described so particularly, and goes on to what we may consider as belonging to the third head, that is, the charges or instructions or commissions given to the Apostles. He mentions that our Lord breathed on them, and gave them the Holy Ghost and the power to forgive sins. Thus St. Matthew has mentioned the charge to teach and baptize, giving the form of the sacrament in our Lord's own words, and he has added the promise made at the same time of our Lord's presence with the Church. St. Mark has mentioned the promise of the signs which are to authenticate their mission. St. Luke speaks of their commission as witnesses, of their preaching, and of the fulfilment of the Scriptures, and St. John has added the gift of the Holy Ghost, the solemn mission, "as My Father hath sent Me, even so send I you," and the power of absolution. St. John mentions in the next

place the absence of St. Thomas, his incredulity, and our Lord's condescension in convincing him. The other great manifestation which he has inserted belongs to both the latter heads of the history. For he not only gives the account of the manifestation which took place on the shore of the Sea of Tiberias, but he has connected with this the great mystery of the appointment of St. Peter to the office of Shepherd over the flock of Christ. This last scene is a sort of supplement to his Gospel, which seems to terminate after the other manifestation first spoken of, with the declaration that our Lord did many other signs in the sight of His disciples and that these are written in order that Christians may believe that He is the Christ. Then, as it seems, the other section is added, containing, as has been said, the commission given to St. Peter, as well as what our Lord said about the "death by which he should glorify God," and also as to St. John himself, in answer to the question put to Him by St. Peter. And the last words of His which St. John records are the injunction to the Chief of the Apostles, "Follow thou Me!"

The only Evangelists who mention the Ascension of our Lord are St. Mark and St. Luke, the first without describing it, and the other in a very few words. But St. Luke has filled in the picture of the Ascension by the details which he has added at the beginning of the Acts, where he also directly connects the two works together in the introductive words addressed to Theophilus. There is therefore no need to continue our comparison of the various accounts which we possess as to the subject-matter of this book further than the Ascension. As to this

St. Mark's few words are characteristic, for he mentions our Lord sitting at the right hand of God, while St. Luke, on the other hand, mentions in his Gospel how our Lord parted from His beloved flock in the act of blessing them. These two sentences express very beautifully the dominant tones in the two several Gospels of St. Mark and St. Luke, and the same may be said of the concluding words in the other two Gospels. The brevity and apparent want of connection, which characterize the accounts of the Resurrection and of the period after it, are not therefore to be set down to any want of care or consideration on the part of the holy writers. They have given so little in writing, because after the Resurrection the Life of our Lord in the Flesh passes, as it were, into His Life in the Church. With her, as St. Matthew states, He remains all days, even unto the consummation of the world,—her, as St. Mark tells us, He ever assists with the power of One sitting at the right hand of the Majesty on high,—she, as St. Luke informs us, is clothed with power by the mission of the Holy Ghost,—she, according to the words of St. John, has been placed by our Lord Himself under the pastoral care of St. Peter and his successors.

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